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THE CHANGING CURRICULUM

One of the many lessons that the student learns from the history of education is that there is no permanent solution of the problems of life in a change of curriculum. Since the Middle Ages the curriculum of the schools has undergone repeated changes, which were intended to meet the demands of the time. History, however, reveals how invariably the new curriculum proved to be unsuited to the demands of the time as the curriculum it superseded.

The sad commentary on curricular changes since the days of scholastic education is the fact that too frequently they have involved substitution of faith in man for faith in God. The story of Catholic education from the Classic Renaissance in the fourteenth century down to the present time is one continuous struggle to defend Christian doctrine in the changing curriculum. While adopting in her school program the curricular changes of the times, the Church has insisted that the new type of education be thoroughly Catholic.

In looking back over history we find that educational movements have emphasized either ideas, words, facts, or things.[1] This is not to say that the emphasis on any one of these has excluded the other three. It is significant that in all these educational reactions the leaders have aimed to improve mankind.

In the period of glory of Scholasticism the schoolmen were primarily concerned with ideas. They philosophized on such subjects as the nature of man, his origin, his destiny, his rela-

[1] Cf. W. J. McGucken, *The Catholic Way in Education*. Milwaukee: The Bruce Publishing Company, 1934, pp. 43-44.

tion to God and the world about him. Eventually these speculative ideas were synthesized into a system by St. Thomas Aquinas in his *Summa Theologica*.

During the Renaissance the aim of education was *eloquentia*. Scholars were attracted by the power of words. In the devotion to literature as the basis of education, form was placed above content, so that the work of the schools became as formal and unreal as it ever had been in any of the former periods.

After the Renaissance came the age of pansophism, the cramming of students' minds with factual information. Polymathy, polyhistory, pankosmy are some of the terms used to designate educational works of the sixteenth and seventeenth centuries. Many notable attempts were made at educational reorganization. Bacon's *Advancement of Learning* and the *Encyclopedias* of Alsted and Campanella are examples.

In our modern era the scientific interest dominates. It is the age of the machine and our schools labor to teach the student the application of the positive sciences to things. The scientific movement in education has been more and more exclusively concerned with improving mankind, but science has been found to be sadly lacking in the solution of world problems.

Humanism in the early Renaissance revolted against the medieval system of education and set at work many social and educational forces the influence of which persists to our day. It did serious harm to Western civilization by reviving pagan ideals of life. It created an excessive individualism, developed open disregard for Christian teaching, and promoted resentment toward authority. Sound principles of conduct gave way to arrogance and egoism with the result that religious disorder and scepticism prevailed.[2]

The Christian educators of the Renaissance period undertook to undo the damage done by the pagan humanists by insisting that the revival of classical learning was not to obscure the antagonism existing between the pagan and Christian conception of life. Many treatises appeared presenting the Catholic aims of Renaissance education, as, for instance, *De Ingenuis Moribus*, by Pier Paolo Vergerio; *De Studiis et Litteris*, by Leonardo

[2] J. Burckhardt, *The Civilization of the Renaissance in Italy*, translated by S. G. C. Middlemore. New York: Macmillan Company, 1890, pp 454-55; 543 et *sqq*.

Bruni; *De Liberorum Educatione*, by Pope Pius II; *De Educatione Liberorum*, by Maffeo Vegio, and *De Ordine Docendi et Studendi* by Battista Guarino. All of these treatises give a beautiful exposition of a Christian humanistic training.

Humanism in the present age is not unrelated to Renaissance humanism. The Italian Renaissance, in reaction to the Middle Ages, rejoiced in man and consequently tended to ignore God. Present day humanism, according to a humanist manifesto signed by several American educators, indicates a denial of God and seeks to augment human values through man's efforts alone.[8] It would restore the teaching of the ancient Sophists by making man the measure of all things. The Renaissance began in a chaotic Italy which was insecure in principles. It began in a revolt with the immediate past which it blamed for the existing social ills. Modern humanism takes its rise in a society which is fast abandoning the idea of fixed principles, which is largely pagan in its conduct of life, and in which the word *religion* has lost its significance. The humanist claims that the doctrines and methods of traditional religious beliefs are powerless to solve the complex problem of human living in the Twentieth Century.

The Protestant Revolt of the sixteenth century held out great hopes of elevating and purifying the whole field of living. At the close of the century it was evident that the Reformation had failed to achieve something finer in Western civilization than Catholic culture had attained. The Reformers undertook to get rid of the Catholic Church, and in so doing they prepared the way for a movement that was to attempt in later generations to get rid of its founder, Christ Himself. The four hundred years that have elapsed since the Reformation have witnessed the introduction of many reforms always with the same avowed purpose of improving mankind. Numerous theories for the re-education of man have been presented. The singular characteristic of most of these educational schemes is the abandoning of the supernatural in favor of the natural.

Where the humanists and the leaders of the Reformation had failed, Francis Bacon of the seventeenth century hoped to succeed. He believed that he had a mission to improve the human

[8] Arthur H. Dakin, *Man the Measure*. Princeton: Princeton University Press, 1939, pp. 52-55.

race through the scientific investigation of natural phenomena by means of inductive reasoning. Science was to promote the improvement of the material conditions of life and make men better and happier. The dissemination of scientific knowledge by the schools would ultimately lead to the solution of all the problems which had perplexed mankind. Bacon maintained that knowledge is power and that if men knew better they would do better. In his plan he did not reject divine revelation, but he set it aside, because all living was to be based upon scientific knowledge.[4]

Another English educator, John Locke, suggested a scheme of education which did not leave out the element of divine revelation but left it open to the questioning of mere human reason.[5] The sublime truths, as taught by Christ, found no place in his educational theory. Locke's ideas concerning virtue are more natural than supernatural. If the pupil followed his teaching of religion, he would be led ultimately to rationalism, materialism, if not to skepticism.

Rousseau, who was deeply influenced by Locke in the formulation of his "education according to nature," is the chief inspiration of modern naturalistic education. His *Emile* gave a stimulus to the study of the child and impressed upon teachers the necessity of accommodating instruction to the pupil's psychological development.[6] At the same time it taught a sentimental doctrine which attacked the teachings of Christianity and denied the need of any supernatural help for man.[7] Through Pestalozzi, Herbart, Froebel, and Spencer in the nineteenth century and subsequent educational theorists and teachers, Rousseau's influence has affected the school curriculum for both good and bad down to the present time.

In any study of modern education Pestalozzi holds a most important place, due largely to his teaching that the regeneration of society was to come about through school education. The weak point in Pestalozzi's system of education is his Chris-

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[4] W. Kane, *An Essay Toward a History of Education*. Chicago: Loyola University Press, 1935, pp. 321-25.
[5] John Locke, *Essay Concerning Human Understanding*, Book IV, Ch. 18.
[6] Patrick J. McCormick, *History of Education*. Washington: The Catholic Education Press, 1915, p. 319.
[7] J. J. Rousseau, *Emile*, "Confession of Faith of the Savoyard Vicar," Book IV.

tianity.[8] Enthralled by Rousseau, his Calvinistic faith was undermined and he professed the vague Deism of the naturalists. His educational views were widely accepted in a rationalistic age in which sociology was gaining ascendancy over theology.

Herbart, who gave scientific formulation to the educational principles of Pestalozzi, regarded education as a matter of building up in young persons an interest in the interests of civilized society. Moral character, he maintained, is the aim of education. To the term "moral character" he gave a social significance which anticipated the "social efficiency" aim in American pedagogy. The means at the disposal of the teacher for developing moral character in the pupil was the school curriculum. The child was to acquire interest in many things, but Herbart advocated in particular history and literature because he thought moral ideals and sentiments would be absorbed from these subjects. His theory of education left practically no place for freedom of the will and excluded religious training from the school.[9] To solve the very difficult problem of how to arrange the subject matter of the curriculum, Herbart suggested a theory, later developed by one of his disciples, Tuiskon Ziller, and known as the Culture Epochs Theory, which has long since been exploded.

Froebel, who was a contemporary of Herbart, was interested more in the learning process of the child than he was in the business of the teacher. Although best known as the founder of the kindergarten, his chief contribution to education was in the pedagogical principles of self-activity and social participation upon which the kindergarten was based. Froebel taught that these two principles quicken the learning process. The dominant educational theory of the present, that of John Dewey and his associates, advocates these same two principles, not for psychological reasons as with Froebel, but largely for sociological reasons, because they regard them as significant in the training of our citizens to solve the complex social problems in a democracy. Although Froebel's educational theory rests upon religious concepts, he rejects the doctrine of original sin, as did Rousseau,

[8] Cf. Roger de Guimps, *Pestalozzi, His Life and Works*, translated by J. Russell. New York: D. Appleton and Company, 1902, p. 399.

[9] J. F. Herbart, *Outlines of Educational Doctrine*, translated by Alexis F. Lange. New York: Macmillan Company, 1901, pp. 14, 40.

opposes all dogmatic teaching of religion, and applies a pantheistic doctrine to education.[10]

Herbert Spencer championed the cause of scientific studies for a place in the modern curriculum. He revolted against the method of education prevalent in his time and in his essay, "What Knowledge Is of Most Worth?", concluded that the scientific studies are fundamental and of most value, as a preparation for the chief activities of life.[11] He defined education as a preparation for complete living, but he limited the goal of education to the present life. Although not an atheist, Spencer was an agnostic, and his evolutionary and utilitarian principles gave support to the materialistic trend of modern times.

The educational opinions of most of our American educators have been shaped in large measure in relation to the five departments of living as outlined by Spencer. Woelfel's [12] study which analyzes the theories of prominent leaders in American education, reveals that many of them ignore God, the supernatural, the Ten Commandments, the eternal moral law, the soul, immortality, everything in fact which is above and beyond the purely empirical realm of existence.

In view of this, Mortimer Adler [13] recently declared, apropos of the crisis of Democracy, that we have less to fear from the totalitarian powers than from our professors. "It is they," he states, "who have made American education what it is, both in content and method: in content, an introduction of positivism and naturalism; in method, an exhibition of anarchic individualism masquerading as the democratic manner . . . the culture which is formed by such education cannot support what democracy we have against interior decay."

A similar criticism has been made by the noted columnist, Walter Lippmann,[14] in which he deplores the fact that the western culture which produced the modern democratic State

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[10] F. W. Froebel, *Education of Man*, translated by W. N. Hailman. New York: D. Appleton and Company, 1892, pp. 7-11.

[11] Herbert Spencer, *Education: Intellectual, Moral and Physical.* New York: Belford, Clarke and Company [n. d.], pp. 79-80.

[12] Norman Woelfel, *Molders of the American Mind.* New York: Columbia University press, 1933.

[13] Mortimer J. Adler, "God and the Professors." A Paper Read at the Conference of Science, Philosophy and Religion. New York, 1940.

[14] Walter Lippmann. An Address at the University of Pennsylvania under the auspices of Phi Betta Kappa, December, 1940.

has been removed from the curriculum of studies. With regard to the elimination of religion from our schools, he says:

"Modern education, however, is based on a denial that it is necessary, or useful, or desirable for the schools and colleges to continue to transmit from generation to generation the religious and classical culture of the western world. It is, therefore, much easier to say what modern education rejects than to find out what modern education teaches. Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the west."

Commenting on the responsibility for present-day educational conditions, the same writer continues:

. . . "Those who are responsible for modern education for its controlling philosophy are responsible for the results.

"They have determined the formation of the mind and education of modern man. As the tragic events unfold, they cannot evade their responsibility by talking about the crimes and follies of politicians, business men, labor leaders, lawyers, editors and generals. They have conducted the schools and colleges and they have educated the politicians, business men, labor leaders, lawyers, editors and generals. What is more they have educated the educators."

Another serious indictment against American education comes from the pen of Dorothy Thompson. Relating the story of an interview with four young men who were graduated from an old and honored Eastern college, the journalist writes:

"And it was to me a very distressing story, and a very serious comment on American education. For they testified that what their education had done had been to break down their belief in any positive values, to weaken their faith in their country, in its history, in its traditions, and in its future; to put themselves into intellectual and psychological confusion and into an inner despair out of which they had sought refuge in various ways and at various times: One through casting his lot temporarily in with the young Communists . . .; another, and for a period, into complete skepticism and cynicism; another into the modern liberalism, resolution signing, peace parade sort of thing; another into 'the only thing that seemed solid—my own egotism and self-interest.' " [15]

It is obvious that modern man is the victim of modern education. Torn away from all moorings to revealed truth he has no

[15] *The Washington Post*, October 4, 1940.

sense of spiritual values—values which are universal and which by faith are considered eternal. As the Assistant Secretary of State, Adolf A. Berle, in a recent address has declared: "In result, the world at this moment is not looking for another great scientist. It is looking, instead, for a great saint." [16]

The patent need of education today is a set of fixed and divine principles. The curriculum of the Catholic school system has these. They are adequately summed up in the Catechism. Life must be lived on principles. If we would keep our lives free from the corroding philosophy that daily grows more powerful in American society then there must be a return to a profound religious conviction that recognizes God and His rights in His own world. Recently, in the State of New York, release time was given to the pupils in the public school system to enable them to receive religious instruction in their own churches. This is a step in the right direction. The American nation was founded on religious principles. It is the duty of our educators to set in motion a great wave of reform in moral training that shall cover all levels of education from the elementary school to the college and reestablish Jesus Christ as the Lord and Master of our American society.

FRANK P. CASSIDY.

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[16] A. A. Berle. Address at a Dinner of the Association of American Universities at the Mayflower Hotel, Washington, D. C., November 15, 1940.

THE SPANISH MYSTIC WRITERS AS EDUCATORS

The afternoon of December 29, 1576, was one of the strangest and most remarkable in the history of the Spanish city of Salamanca. The streets leading to the famous old university—the university which enjoyed the highest reputation throughout Europe—were crowded. A holiday spirit pervaded the scene. There was no distinction of classes or of social position or of culture. All who filled the ways and streets were animated by only one idea—to greet with jubilant cries Fray Luis de León who had returned after an absence of nearly five years to resume his work as a professor of theology at the University of Salamanca. Having at last succeeded in making his way through the jubilant crowd, León reached his accustomed place in his classroom and raised his hand for silence. All who had entered the great auditorium of the university became silent. With feverish anticipation they awaited the first words of their beloved teacher. What would he say? Whom would he accuse? But wait! The master is about to speak! "Hesterna die dicebamus . . ." ("We said yesterday"). What had happened? What meant these words of one of the most famous Spanish personalities during the era of the great Catholic Emperor Philipp II, a contemporary of the most profound Spanish thinkers, priests, and philosophers of all time? Of Suarez, of Bañez, of Cano, of Ignatius Loyola, of Santa Teresa, of San Juan de la Cruz and many others? For nearly five years, from the spring of the year 1572 until this December Day in 1576, Fray Luis de León, one of the noblest members of the faculty, had been imprisoned by the Saint Inquisition. It was charged that he had criticized the Vulgata and had circulated copies of a translation of Solomon's "Cantares de los Cantares."

It is not our purpose to deal here with the problem of the trial against Fray Luis de León or to investigate whether the Saint Inquisition or Fray Luis was right. Nor is it appropriate for us, because of the special purpose of this article, to discuss the obscure role which was played by Castro, a famous professor of Greek and a close colleague of Fray Luis. These questions have been often discussed, generally, with the same result—a vindication of Fray Luis, who after a thorough examination of the whole case was absolved with all honors by the Inquisition, re-

leased, and reestablished in his position as a professor of theology at the University of Salamanca. For us a different aspect is of interest, namely, the attitude of Fray Luis de León in the first moment of his newly acquired liberty. Everyone—professors and students—expected words perhaps of excitement, of accusation, of bitterness or of self-justification. Fray Luis was well known, even famous among his contemporaries, for the fighting spirit of his soul. And what happened? He begins his lecture as if nothing had interrupted his work. He speaks in the same way in which each professor resumes his duty each day, mentioning simply and modestly the last words of his previous lecture.

The writer must confess that the story of this significant scene makes the deepest impression upon him whenever it is read, in spite of the fact that some scholars cast doubt upon the truth of this account even though given by a contemporaneous eyewitness. Be that as it may, whether it be truth or anecdote, it is most characteristic of the attitude of this great personality who has been fittingly described by the English scholar, Fitzmaurice Kelly, as "the most silent man who ever was known."

It is believed that one may safely make a general observation with respect to contemporary literature dealing with pedagogy. A great part of the works and publications regarding educational problems deals with the enumeration of personalities and their deeds which may give us an example for our way of life, for our behavior, and for our attitudes. In other words, the historiography in the field of education and pedagogy is replete with models of conduct and action which are held up for our example. And this viewpoint is quite correct, since we may state from a practical aspect (about the theoretical and metaphysical part of this problem we will speak later) that pedagogy is E x a m p l e ! In this account are cited those personalities who have dedicated their lives to the great work of education; included, also, are the experts and the specialists. The content of the list will depend upon the different religious, historical, political, social, and psychological points of view.

Is there not a higher aspect, however? A viewpoint on a more elevated level? Do we not often transfer the whole problem to a different sphere? Do we not call Christ the greatest leader of mankind? Do we not speak of the great educators of mankind,

citing here men like St. Augustinus, Thomas Aquinas, Franciscus de Assisi, Dante, Tauler, Boehme, Shakespeare, Goethe, Emerson? All these personalities have not published what we call with the *terminus technicus* a pedagogical or an educational work. Some, like Augustinus, St. Thomas, Tauler, have spoken on problems of education. Goethe explains his educational ideal in the "Pedagogical province," a main chapter of "Wilhelm Meister's Wanderjahre." Others, like Virgil or Dante, Shakespeare or Milton, did not even mention the word "pedagogy" or "education." Nevertheless, they remain the great exemplars of our life. We cite them to our students as our masters, and we call them our leaders because of a single fact—their lives and their works give us living examples of eternal value and validity.

Let us return now to the starting point of this article. The striking words of Fray Luis de León, "we said yesterday," manifest such a magnanimity of spirit, such a fine and well-poised attitude that they alone would be sufficient to give him a first place amongst our educators even if he had not published the famous works which give him preeminence not only in Spanish literature but also in that of the whole world. If it is agreed that the definition of the practical part of pedagogy is *"example,"* then it is difficult to understand why—at least in Catholic educational literature—one does not find the names of even the greatest representatives of the Spanish ascetic and mystic poetry. That is to say, Santa Teresa, San Juan de la Cruz, San Juan de los Angeles, Fray Luis de Granàda, Juan de Avila, Ignatius Loyola, to mention only the leading personalities. Protestant and liberal historiographers of education are proud of the names Descartes and Kant, Rousseau and Voltaire. Why was the era of the Spanish Counter-Reformation forgotten? Why have educators neglected this most important, significant, and impressive era?[1] If this fruitful period has been woefully neglected without justification, is it not appropriate to suggest that a thorough investigation of the whole Spanish period under Philipp II be undertaken? This should not be approached from the viewpoint of a literary investigation, since this has been done

[1] It is a very strange fact that in some hundred of publications dealing with the period from about the second third of the 16th century to the year 1600, there is not found a single reference to the educational value of the Spanish authors of this time.

many times in an admirable manner. Rather, there should be a special emphasis upon the educational value implicit in a study of the authors of this period.

In order to evaluate this grave oversight from a pedagogical point of view it is pertinent at this time to inquire what are the essential attributes of the true educator. By what qualities can we distinguish the genuine teacher? It is submitted that courage, self-criticism, religion, and love must be the equipment of any pedagogue who would pretend to a position of leadership and to be an exemplar of a way and philosophy of life. If one seeks these and kindred qualities among the representatives of any era and these representatives possess these attributes, then one may predicate of them the title and distinction—*educators*. There is no doubt that the Spanish ascetic and mystic writers, priests and religious, embody the qualities which combine to form the personality of an educator. All the deeds of Ignatius, Santa Teresa, Fray Luis de Granàda, the most famous orator of all times, were a new crusade, a work of deepest self-negation animated by only one desire—the purification of the Renaissance Church. They were fighting against the vicarious and dangerous enemies who, under the banner of Lutheranism and Calvinism, threatened the genuine and true Faith which had been saved definitively in 1492, when Ferdinando and Isabella defeated the remnants of Moorish paganism in Spain, a deed which merited for them the honor-title, Catholic kings.

The writer has often observed during lectures before American students, in this the 20th century, how deeply they were impressed and touched by the heroic deeds of Santa Teresa when they were told about the activity and the spirit of a weak woman which never became tired. Of a woman who suffered imprisonment and punishment and insults, yet never abandoned the indomitable spirit of a real fighter—one who proudly feels and calls herself a modest "Soldier of God." Here, then, was an educator—even for our own time. And for proof one has only to recount how the same students who entered the classroom, laughing and noisily, left it silently and in meditation, apparently overwhelmed by a natural feeling of respect and devotion of this wonderful soul. So, too, may it be said of Fray Luis de Granàda. It is reported that when he ascended the pulpit he felt himself, to quote his own words, "as a falcon that flys out for hunting." He compared his words to ardent arrows which leave

his mouth, and even the simplest among his listeners felt the ardor and the flame of his heart. Antonio de Vieira, his contemporary, says: "No habla palabras, sino obras; no enseña lo que dice, sino lo que hace" ("He does not speak words, but works; he does not teach what he says, but what he does").

In order better to understand the spirit of this 16th century period, we may compare it with the famous verses of Jorge Manrique written at the occasion of the death of his father, a poetical work published scarcely a century before, in 1476. This poem, with manifest propriety, is recognized as one of the deepest and finest works of the whole world-literature. Longfellow translated this poem with rare charm and fidelity, from which are quoted only two verses to give an idea of the eternal beauty contained in this little literary masterpiece.

Oh let the soul her slumbers break,
Let thought be quickened, and awake,
Awake to see
How soon this life is passed and gone,
And death comes softly stealing on,
How silently. . . .

Our lives are rivers, gliding free
To that unfathomed, boundless sea,
The silent grave.
Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In one dark wave.

It is not difficult to agree with the judgment of all critics concerning the singular lyric value of this poem, the depth of its sentiments, the genuineness of its feelings. But even with the greatest endeavor one cannot discover in this famous poet a high spirit of encouragement, an expression of trust in God, or confidence that our troubles and our struggles are not in vain. The entire work of the poet is overshadowed by a deep melancholy. The attitude is that of desperation and hopelessness. Regarding the future, it resembles more the Buddhistic teachings of Nirvana than the hopeful, confident, active faith of a Christian.

If we compare this poem of Manrique—full as it is of beauty but overcome by fatigue—with a quotation from Santa Teresa, we will comprehend immediately the different mentality:

"Pierce the dark night to its center, and you will find light, for you will find God. This divine union of love with Him I love

makes God my captive, and sets free my heart; but causes such grief in me to see God my prisoner, that I die because I die not."

Santa Teresa was not only a loving woman, however; she was, as Arthur Symons points out, the greatest of workers. She wrote marching songs for the Soldiers of Christ in their war against the world—songs of triumph for their victories and songs of warning for those who were lightly undertaking so great an enterprise. In all there is the same impetuous spirit, the same consciousness of reality as of one to whom religion was not contemplation but action! Action even in contemplation! It would be impossible to read the poems of Santa Teresa without seeing the reformer and the woman of action in the poet.

Santa Teresa is the loving woman; sometimes she is even called the loving mother. The concept of love is the climax of the poetical works of Santa Teresa and of San Juan de la Cruz. Is it possible to imagine a higher educational concept than the concept of love? May we not properly define pedagogy as realization of the highest love which takes its sources directly from the love of the Divine Creator? Is it thinkable to be an educator in the proper sense of the term without this ideal love which is an emanation of the divine spirit and which gives a teacher the enthusiasm for his work without which his work is condemned to remain a sterile and worthless routine? In fact this conception is implicit in the etymology of the descriptive word, *enthusiast*, since it suggests one in whom God is active (ἐν . . . θεός). Nowhere in the whole range of world literature, including the master pieces of pedagogy and the biographies of famous educators, do we find such a deep expression of love (metaphysical and at the same time human) as is expressed in the works of the mystic Spanish poets. It is true that a very interesting "Preliminary Survey" of "Spanish Mysticism" has been written by E. A. Peers, in which he discussed the active and the realistic character of the Spanish mystic poetry, but he refrains from drawing any educational conclusions. He quotes a characteristic phrase of Fray Luis de Granàda: "Nada es lo que nada cuesta" ("That which costs us nothing is worth nothing"), a phrase which, it is submitted, contains a whole educational philosophy.

In an investigation about the educational value of the Spanish mystic writers one should mention Malon de Chaide, a mystic poet of minor importance, who wrote "The Conversation of the

Magdalen," which was published after his death in 1592. In the preface of his work the poet points out his educational purpose. "A little girl who can hardly walk will have a Diana in her pocket," says the author. And to amend the great harm which many of his books may do this book has been written. This commentary, which may be difficult to understand by the modern reader, is an allusion to the "novela pastoril" which was predominant at that time. La Diana, the work of Jorge de Montemayor, was a combination of verses and prose which contained the chief inspiration for a succession of shepherd novels. Countless authors wrote novels on the same topic—the sweet love story of some couples among the shepherds who retreat into solitude, adopt sweet Greek names, and sing their love sufferings to the world. This kind of poetry was a falsification of the genuine concept of poetry, and it was dangerous in so far as it influenced the whole attitude of youth. We may compare this phenomenon with the knighthood tales before the publication of Cervantes' *Don Quijote,* or with the detective stories and their nihilistic influence on juvenile readers in our time. The high pedagogical influence of this work should not be underestimated at least on the era in which it was published, considering the fact that the conversation of Magdalen is a panegyric of love.

There are comparatively few works dealing with the history of education which do not mention the Greek work written above the entrance of the Temple in Delhi which is dedicated to Apollon: γνῶθε σεαυτόν (gnothi sauton: recognize yourself). Here again arises a very serious problem which requires an answer. Why do we refer only to an old pagan admonition if we are able to find the same attitude of self-control and of self-criticism in the Christian literature of noblest character? If we attribute a pedagogical value to that old Greek word, why have we forgotten what has been said by thinkers and priests and poets of the most Christian era? The burden of this article has been to demonstrate that not only the well-known works of the most noted and celebrated Spanish authors of the Counter-Reformation are of a high educational value, but to contend that even works which unfortunately are forgotten in our times deserve the same consideration as the masterpieces of educational character. One thinks also of Alonso de Orozco, who was born about the year 1500 in the little Castilian village of Oropesa and whose main work is "Examen de conciencia."

For many decades he was one of the most popular figures in Madrid where for more than forty years he faithfully served the emperor, Philipp II. On this account he was called "El Santo de San Felipe" by the Spanish people. The acute observation of the American scholar, G. T. Northrup, has its special validity for Orozco: "This literature of devotion is best appreciated by Roman Catholics; but all except those lacking in religious feeling may enjoy it."

We cannot speak here about the three stages of mystic attitude in Orozco's work which lead us on the way to our perfection: purgatio, illuminatio, unio. We are content to mention here only the wonderful advice and the evidence of a deep psychological knowledge and understanding to be found in it. He tells kings and vassals, bishops and monks, judges and lawyers, physicians and salesmen "como han de examinar sus conciencias" ("how they have to examine their conscience"). "Not because of temporary punishment should we avoid sins," Orozco says, "but because of our love towards the insulted Divine Being." The same idea of conocimiento de si mismo (self-knowledge) is repeatedly expressed by Fray Luis de León, in a song of the same title composed probably during or after his imprisonment at Valladolid, some time between the spring of the year 1572 and the winter of 1576. We reiterate our suggestion that there is an idea implicit here which is of eminent pedagogical value.

To return again to Fray Luis de León, we find that his life was one of never-ending activity to the day of his death. His stimulating lectures fired generations of undergraduates, influencing thus the Spanish youth in a most efficient way. The Roman Catholic Faith, as Prescott well says, "was not merely cherished as a form of religion, but as a principle of honor." This feeling for honor, this lack of any fear, expressed by Santa Teresa, "They came to me in great fear to say the times were difficult and that I might be denounced to the Inquisition: this amused me and made me laugh, for as to that I never had any fear," are characteristic of the attitude of the whole era. It is difficult to imagine a better educational influence on mankind than such an attitude which is directed by a feeling for the high value of honor and by sincere fearlessness. They just will be "protectors of the weak." This is the often repeated main idea of Luis de León, who possessed all the virtues of Spanish knighthood. He constantly remarked that those who make money or

pleasure or ambition their sole object have no enjoyment. Naturally ardent, León himself bound all his impulses with the girdle of temperance (Christus fuit temperatissimus) and an iron self-discipline, and he found hope in the "new law," the law of love: "omnium virtutum lucidissimum lumen charitas."

It was not the purpose of this article to give an outline of the main trends of the Spanish ascetic and mystic literature, nor even to give an introduction to the main ideas of the leading spirits of that era. We have endeavored to show what was the general attitude of the main representatives of Spain, during the epoch of Philipp II, towards concepts which we call educational concepts of lasting pedagogical value. If we agree with the statement that courage and fearlessness, a feeling for honor and dignity, respect for mankind, and, above all, the divine teachings of love are the noblest feelings which enable us to improve our personality, to strengthen our soul, to deepen our communication with God Almighty, then it cannot be doubted that all these men and women of the Spanish heroic era deserve the name, *Educators of mankind*. The mysticism of the Golden Age is intensely fervid, realistic and personal. "The soul's first step," says San Juan de la Cruz, "towards a knowledge of God is a knowledge of itself." And the mysticism of the Golden Age is active, ardent, militant, as befitted an ardent and militant race. It aims at affirming, not denying, the power of the human will. This period deserves investigation and emphasis. We are deeply convinced that it would contribute much to educational accomplishments if we would devote greater attention to the teachings of an era which presents one of the noblest pages in the history of Catholic faith.

The reason why the works and personality of St. Ignatius were not emphasized is that the pedagogical value is here so evident that it is not necessary to prove the educational significance of his life and work. A modern critic has called the exercitia spiritualia one of the "Schicksalsbuecher der Menschheit." Hundreds of thousands of young people all over the world are educated in our days and, as we confidently anticipate, in all future days, in the spirit of Ignatius of Loyola.

WERNER PEISER.
Loyola University,
New Orleans, La.

AN EIGHTH-GRADE STUDY OF INTER-AMERICAN RELATIONS*

Objectives:

1. To create an abiding interest in Latin American Affairs
2. To give the pupils some idea of why Inter-American co-operation is desirable
   - (*a*) To consider obstacles to same; language, etc.
   - (*b*) To consider possibilities of attaining it:
     1. Spiritual and moral obligations of Catholics in the matter
     2. Understanding the culture of Latin America
     3. Intellectual cooperation
     4. Justice in Economic, Political, and Social Relations
   - (*c*) To consider the role of Inter-American Cooperation in the Defense Program

Approach:

A Civics Club Activity—A class trip to the White House, Supreme Court, Capitol, and Pan American Union (March 4).

Source of Unity:

1. *Pupils' Purpose and Interest.* A Pan American Celebration scheduled for some time in April (April 22): a project which grew out of a *natural situation*—
   - (*a*) The Pan American Union had made a far greater appeal than any other of the buildings which were visited.
   - (*b*) The content of the Social Studies at the same time provoked intense discussion of the past and present Latin American Relations.

Procedure:

1. Continuous planning was required.
2. Day by day developments were significant.
3. The sequence could not be planned in advance.

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* A Six-Week Unit initiated and worked out by the pupils of the Sacred Heart School, Washington, D. C., during the spring of 1941.

4. Activities were carried out under the direction of the various committees of the Civics Club.

(*a*) Committee on International Relations
(*b*) The Ways and Means Committee
(*c*) The Decoration and Menu Committees
(*d*) The Poster Committee
(*e*) The Publicity Committee
(*f*) The Utilities Committee

An Executive Board of the Ways and Means Committee consisting of a Chairman and two vice-chairmen, with the assistance of the teacher, coordinated the activities of the various committees.

Reports of these various committees as given at the Pan American Celebration tell of experiences and activities entailed in the progress of the unit. Some are given herewith "verbatim" and are as follows:

HOW WE PROCEEDED IN MAKING OUR PLANS

By the Chairman of the International Relations Committee

Though we have a number of standing committees in our club, namely, the Catholic Action, American Citizenship, National Government Agencies, International Relations, Fine Arts, Science, Vocational Guidance, Sports, Hobbies, etc., we realized that not any one of these could take over the management of such a big undertaking. Therefore, a "Ways and Means" Committee with many sub-committees was what was needed. Before we could appoint such, we had to amend our Club Constitution to make provision for emergency committees and to permit members of the standing committees to serve on the emergency committees. Finally the "Ways and Means Committee" was appointed. We appointed, also, a "Publicity Committee" and an "Utilities Committee" with a "Technical Director and chairman."

OUTLINE OF THE WORK OF THE PUBLICITY COMMITTEE

By the Chairman and Members of the Committee

We shall list the various helps which we solicited and which, in most instances, we obtained. I shall speak of the assistance from

Outside Agencies:

1. Calls filed at the Embassies of Uruguay, Venezuela, and Ecuador.

The responses to these were not satisfactory. They didn't seem to wish to be bothered with children. However, they sent some printed matter.

2. Requests filed at the Pan American Union. Here we received a great deal of assistance. The flags which you see here tonight have been loaned to us by the Pan American Union free of charge. They sent us charts, a most generous supply of pamphlets, and gave us the promise of film service. We owe a note of appreciation to Mr. Griffin, Chief Clerk of the Pan American Union, who is present here in the audience this evening; likewise an expression of gratitude to Mr. Mahoney of the Pan American Library who is also present here tonight.

3. Services from the Public Library of Washington came in the form of books and pictures.

4. Services from the Latin American Room of the Library of Congress came in the form of pamphlets and book lists.

5. Services from the Red Cross came in the form of enrollment in the International Correspondence system whereby we are going to correspond with schools in South America; also in the form of several booklets.

6. Services from the Federal Radio Education Committee of the U. S. Office of Education in the form of radio scripts about Latin America.

7. Speakers with first hand experiences in South America gave intensely interesting talks. Another member of the committee will tell you about them.

8. A call made at the Lima Library of the Catholic University proved to be very interesting. We owe gratitude to Dr. Cardoza for his courtesy on that occasion. Another member will tell you more of this, also.

9. An agency which gave us outstanding assistance was the National Catholic Welfare Conference. The committee that called there, as well as the entire club, owe lasting gratitude to Mr. Montavon whom we have the privilege of having with us in the audience tonight. Other members of the committee will tell you more of our visit to the National Catholic Welfare Conference.

Assistance from Within Our Own School

We received assistance from our own school as follows:

1. From our Principal, from our teacher, and from all members of the faculty we received constant encouragement and various types of help.

2. From the Music Department. Sister taught us Latin American Songs which we shall sing for you tonight; she also gave us a brief history of Latin American Music.

3. From the History Department. Sister sent us *Congressional Records* that contained extracts relative to the Latin American question.

4. From the High School Library. Sister loaned us periodicals containing articles on Latin America.

5. From the Commercial Department. Sister assisted us in the preparation of our programs.

6. From the 7th, 6th, 5th, 4th Grades we received the loan of periodicals, books, pamphlets, pictures, pertaining to South America.

7. From both the 5th grades. Pupils of both these classes invited us to hear some splendid topics and reports on South America which they had prepared.

8. Tonight the girls of the Freshman Class are serving us during the luncheon and the boys of the 7th grade are acting as ushers here in the auditorium.

A REPORT ON "SPEAKERS"

By a Member of the Publicity Committee

A series of talks were given to our Club within the past six weeks on the subject of South America. The first speaker was Ralph Chalier, member of the 7th grade class of our school. Ralph was a native of Argentina and had been in this country but two years. He returned to South America a couple of weeks ago. He expected to be on the boat about 17 days. He promised to write to us from Buenos Aires.

The second speaker was Miss Blanca Para, a senior of our high school. She is present here in this auditorium this evening. She is a native of Venezuela. She told us much that interested us. We take this occasion to thank her publicly.

Our third speaker was Mrs. Wadsworth, a professional nurse,

who had had several years of experience in South America. She, too, is with us tonight. We learned many things from her talk. It was most interesting. We take this occasion to thank her publicly.

The arrival of our fourth speaker almost embarrassed us. Yes, Mr. Montavon, Head of the Legal Department of the N.C.W.C. and consultant to Mr. Rockefeller, the Coordinator of the Office of Cultural and Commercial Relations between North and South America, came to our school and gave an hour of his very valuable time talking to us. Mr. Montavon is a member of Sacred Heart Parish. He is present with us this evening. We take this occasion to thank you, Mr. Montavon.

A REPORT OF OUR TRIP TO THE NATIONAL CATHOLIC WELFARE CONFERENCE

By a Member of the Publicity Committee

A committee of five called at the National Catholic Welfare Conference. We were seeking to learn what the Catholics were doing in the question of relationship between North and South America. We shall never forget the gracious treatment which we received. Mr. Montavon took us to the various departments. We were introduced to Monsignor Ready, the General Secretary, to Reverend Father Mooney, head of the Youth Department, and to many others. We were given circulars, pamphlets, etc. We learned that much is being done there to further the cause of Catholic Relations with South America. The Press department is translating Catholic papers into Spanish; the National Council of Catholic Men is planning to make a Spanish version of the Catholic Hour available to Latin America by short wave; the National Council of Catholic Women has a Committee on Inter-American Affairs which is very active; and the Education Department has a new division entitled The Catholic Bureau of Inter-American Collaboration.

A REPORT OF A TRIP TO THE LIMA LIBRARY

By a Member of the Publicity Committee

On April seventh, a committee visited the Lima Library of the Catholic University. We were cordially received by Dr. Cardoza who showed us various displays and books. We saw some

letters which were written by Simon Bolivar, the "George Washington" of South America. Dr. Cardoza even opened one of the safes in which they keep rare books. He permitted us to hold in our hands books which were printed as early as 1507.

A REPORT OF "OTHER THINGS"

By a Member of Ways and Means Committee

We were so anxious to have a good background for studying relations with South America that we decided to give ourselves a standardized test on South America. Our Club Officers conducted and marked the test. The one who ranked the highest on the test was given first choice as to what part he wished to take in the pageant of the Pan American Countries. The second highest had second choice, etc.

We read and wrote book reports on as many books treating of Latin America as we could find.

Our Club voted to buy a book on South America and to present it to the grade school library of which the 7th graders are in charge.

THE CORRESPONDING SECRETARY'S REPORT

It is scarcely necessary to tell you that because of the many interviews, trips, speakers, and the courtesies extended, I have had considerable correspondence to carry on for the club. Letters of appreciation, letters of invitation, letters both social and business have been in my line. Reports of the various other committees such as the Poster, Decoration, Menu, Utilities, etc., bespoke activities ordinarily characteristic of such committees.

CONTRIBUTIONS OF ORGANIZED SUBJECT-MATTER

The Social Studies

History

The U. S. Relations with Latin America

1. Spanish American War
2. The Panama Canal
3. Cuba and the Platt Amendment
4. American Invested Interests in South America
5. The Monroe Doctrine
6. The U. S. Relations with South America—developing from "Imperialist" to "Good Neighbor"
7. The Pan American Movement

Geography

The U. S. in World Relations

1. Relations with South America
   (a) Question of competing products
   (b) Possibility of new crops in South America—increase of U. S. imports
2. Transportation
   The Pan American Highway
3. Communications
   Inter-American Broadcasts

Civics

1. Comparison of forms of government
   Democracy in U. S. vs. Democracy in South America
2. Work of Agencies of Pan American Affiliation
   Work of Office of Coordination of Commercial and Cultural Relations between American Republics

Catholic Sociology

The Social Virtues of Justice and Charity in our economic, political and social dealings with our South American neighbors.

Religion

Study of Virtues

1. Divine Virtues
   (a) Faith to the New World
   (b) Missionaries
      St. Peter Claver
      St. Louis Bertrand
      St. Rose of Lima
      Blessed Martin de Porres
      Others
   (c) Charity
      The Mystical Body
      Disregard of race and color
2. *The Cardinal Virtues*
   Basic to Christian Inter-relations with Latin America.

The Arts

Fine Arts

Music—Latin American Songs: Instrumental Records: Radio History of Latin American Music

Art—Appreciation of Spanish Catholic Contributions
   Indian Art
   Posters, Scrap Books

Language Arts

Composition—Creative

1. Letters
2. Writing the parts for dramatization of the Pan American Sketch

3. Invitations to guests for the celebration
4. Original poems—Latin American theme

Literature—Reading

Pan American Union List—Apr. 1941. Such as can be found for children of Junior High Level, Library Books, Red Cross Magazines, Radio Scripts—Ex. No. 238

Science

Information such as can be found in the Radio Scripts, Junior Red Cross pamphlet, "Our American Neighbors."

Summary of the Unit

Accounts given rather as an explanation and as a prologue to the Pan American Sketch serve for summarizing. They are as follows:

THE BIRTH OF OUR PROJECT

By the Recording Secretary of the Club

You may ask how we became interested in Latin America and what we decided to do. It really cannot be said that one decisive fact directed our club to its timely and most important study of Latin America and to the question of Inter-American cooperation. Only in rare cases does the idea of some important undertaking rise out of the clear blue sky.

Here's how it came about. Early in March we hired a bus and our 54 members visited here in Washington such important places as the White House, the Supreme Court, the Capitol, and the Pan American Union. When we returned to school the following day we voted as to which place we found the most interesting. The Pan American Union received 25 of the votes; the rest of the votes were divided among the other three places.

About this same time we were studying about the Panama Canal and the various historical relations of the U. S. with Latin American countries. About the same time we were also studying in our geography the economic and trade relations of the U. S. with other parts of the world and with South America.

We became so interested in Pan American affairs that we decided that a Pan American Celebration would serve as a splendid project for such an active civics club as ours is. Besides, it is to be the occasion of our second semester social, for after this program tonight our club members are having a little Pan American Luncheon.

PROLOGUE TO THE PAN AMERICAN PAGEANT AND CONFERENCE

By the Chairman of the Entertainment Committee

Our entire program this evening is home-made. It is just the putting together of some facts we have learned and of some ideas which we are beginning to grasp about the Latin-American question. It is the result of team work. We read, we visited places, we heard speakers, we asked assistance here and there, we discussed, and finally we wrote and wrote and re-wrote. After much changing and re-changing we decided on the form of demonstration we are giving tonight.

A little pageant and a sort of skit in which the characters, "Pan-America," "Latin-America," "Anglo-America," and "Inter-America of the Future," propose questions for discussion constitutes our program.

During the pageant, as each country's representative passes to his respective place at the conference table, you will hear strains of the National music of that country.

During the conference the members will attempt to give such ideas as they have been able to gather on problems which are still unsolved by great statesmen and scholars. The opinions which we express here tonight may or may not be right, but they are the best we can give in the light of our past six-week study of the Latin American question which in this present hour is a very vital problem.

Questions such as the following will be presented for consideration:

1. Motives for Inter-American Cooperation.
2. Obstacles to Inter-American Cooperation.
3. Reasons for resentment in the past shown by Latin America to the U. S.
4. Evidences of good-will and friendliness today between Latin America and the U. S.
5. Physical and Intellectual Links between the Americas.
6. Catholicism—the real keynote to Pan-Americanism.

At the close of the conference the group will sing some Latin American songs. The social chairman will now introduce you to the characters who will conduct the evening's discussion.

In addition to the characters mentioned above there were those representing the 21 Pan American countries, representatives of

the various Latin American agencies, representatives of the various Anglo-American agencies, and some missionaries.

Each of the 54 pupils took part in the discussion. However, because of the age of the children, the number participating and the time allotted the discussion (25 minutes-maximum), the discussion was preorganized, i.e., plans were made so that each child knew when to speak and had prepared ahead the general nature of his 2-minute or less contribution. The contributions were given very informally and naturally. The characters, "Pan-America," "Latin-America," "Anglo-America," and "Inter-America of the Future," acted as leads in steering the discussion. Anglo-America and Latin-America waxed strong in argument on the questions of Cuba, the Panama Canal, the Monroe doctrine, "Dollar Diplomacy," etc. The questions and discussions ended on a keynote of hope. "Inter-America of the Future" was so encouraged that he desired to sing. The group joined him in several Latin American songs.

A so-called Pan American luncheon followed the program.

Distinguished guests at both the program and the luncheon were the pastor of the parish, the Chief of the Pan American Union, and a representative from the Office for Coordination of Cultural and Commercial Relations.

Evaluation

The unit was rich in the opportunities which it provided for the pooling of ideas, inquiring, listening, interviewing, planning, evaluating, deciding, explaining, appreciating, etc.; in fine, group participation and team work seemed to be an unsolicited undercurrent throughout the undertaking. A wholesome type of enthusiasm reigned.

A defect or disadvantage was in the time element. The time given to the unit was too short. The time for assimilation was not adequate to the degree of stimulation. The unit began on March 4th and ended on April 22d. The Easter vacation of a week came within that period.

That there was a carry-over of interest in Latin American affairs after the culminating activity was quite evident. During the remainder of the school year, and without any urge from the teacher, the pupils brought in newspaper clippings, called attention to radio broadcasts, musical programs, etc., bearing on the

Pan American question. One little girl informally and casually remarked during the closing week of school that her Latin American Scrap Album had become so full that she was going to have to buy more pages for it. Another child's parent purchased a set of records that she might begin the study of Spanish even before entering high school. Comments made by the parents themselves, even a couple of months later, indicated that they, too, had become interested to the point of the "why" and "how" of Inter-American Cooperation. Several of them went as far as to say that "The Eighth Grade Pan American Celebration" was the first occasion of their giving any serious consideration to the question.

TEACHERS' AND PUPILS' MATERIALS

Organizations

1. *The Pan American Union—Washington, D. C.*
   Documentary Materials
   Pamphlets—Free
   Plays, Pageants—Free
   Program Suggestions—Free
   Latin American Musical Suggestions—Free
   Film Service—Free
   Flags Loaned
   Book Lists. Some are Free
   Latest—Children's Books in English on Latin America (Apr. 1941). $.50
   Bulletin of the Pan American Union. Published monthly. Subscription, $1.50
2. *The American National Red Cross, Washington, D. C.*
   Pamphlets—nominal fee
   Magazines—*Junior and Senior Red Cross Journal*
   School Correspondence—International
3. *The National Catholic Welfare Conference, Washington, D. C.*
   Catholic Bureau of Inter-American Collaboration
   Magazine—*Catholic Action*
4. *Division of Cultural Relations, Department of State, Washington, D. C.*
   Materials on Latin America
   Programs of Latin American Music
5. *Federal Radio Education Committee, U. S. Office of Education, Washington, D. C.*
   Radio Script Exchange—Free
   Latin American Scripts
6. *Foreign Policy Association,* 22 East 38th St., New York City.
   Headline Books—Latin American Theme

Illustrative Material of "Look at Latin America" for poster use (13 for $1.00).

7. *American Film Center,* 45 Rockefeller Plaza, New York City
   Latin American Films
8. *National Education Association,* 1201 16th St. N. W., Washington, D. C.
   Free list of Books on Latin America
9. *National Geographic Society,* Washington, D. C.
   Frequent maps and articles on Latin America
10. *The Ben F. Crawson Publications for Promoting Pan American Understanding,* The Colorado Building, Washington, D. C.
    Publications to be released in the late spring and early summer of 1941
11. *Compton Encylopedia Company,* 1000 N. Dearborn St., Chicago
    Supplement—Latin America—"A New View of Our Neighbors of the South."

Periodicals

(Not mentioned above)

Survey Graphic: published by Survey Associates, Inc., 112 E. 19th St., New York City.

Vol. XXX, No. 3, March, 1941, is devoted entirely to the question of the "Americas."

Scholastic and *Junior Scholastic:* published at 430 Kinnard Ave., Dayton, Ohio.

Pan American Issue, Vol. 37, No. 13, Dec., 1940, of the *Scholastic;* and a series of articles beginning with Sept. 1940 in the *Junior Scholastic.*

The Shield; National Publication of the Catholic Students' Mission Crusade, U. S. A.: published at 32 Warren St., Columbus, Ohio. Vol. XX, Nos. 4 and 5, Jan. and Feb., 1941, have articles devoted to the Pan American Question.

SISTER M. HIERONYME PITTS, O.P.

THE GUIDING LIGHT OF THE OSAGES

On January 23, 1890, Osage Mission,[1] the Indian tribe of the same name, the Sisters of Loretto and Catholic education suffered the loss of one of the most remarkable women of pioneer days, Mother Bridget Hayden,[2] S.L.

Margaret Hayden was born in Kilkenny, Ireland, on August 26, 1814. More than one hundred years ago, at the age of six, she came to America from Ireland with her parents, Thomas and Bridget Hart Hayden. Her youthful soul must have thrilled at the sight of the ship that was to carry her across the great expanse of blue; and yet little did she dream of the unrecorded events that were to shape her destiny in that new land, unconscious as she was that it was the guiding hand of Providence that was directing her to a land where she was destined to be an outstanding figure in the field of religious and secular education among the Osage Indians of southeastern Kansas.

Margaret was the eldest of eight children. Her father was a wheelwright and settled in Perryville, Missouri, her grandfather Hayden having blazed the trail for them eighteen months before. Mr. and Mrs. Hayden sent little Margaret to a school conducted by the Sisters of Lorretto at the Barrens near Perryville, Missouri, and later to the academy conducted by the Sisters of Loretto at Cape Girardeau, Missouri. To the last named place Margaret returned when she was twenty-seven years of age as a postulant. On September 19, 1841, she received the habit of the Sisters of Loretto and the name of Sister Mary Bridget. She was missioned first to Ste. Genevieve, Missouri, and later in 1847 she was among the four who were sent in answer to the appeal of the Reverend John J. Shoenmakers, S.J., for sisters willing to devote their lives to the education of the Osage Indians. The companions of Mother Bridget Hayden at this time were Mother

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[1] Now St. Paul, Kansas.

[2] Her picture in the veil worn by the Sisters of Loretto until 1909 hangs in the State Capitol Building at Topeka, Kansas, in appreciation of the work she did in bringing civilization into the State of Kansas.

Concordia Henning, who acted as the first superior, Sisters Petronilla Van Prater and Vincentia Gale.[3]

Anna C. Minogue [4] says:

> Whatever the hardships of the Sisters at Florissant [Missouri], they were endured among their own race, the civilization of the white man was all around them; and, though their neighbors might not be able to relieve it, they nevertheless sympathized with them and appreciated the poverty they endured. But entirely otherwise was it with the valiant number conducted by Mother Concordia Henning to the wilds of Kansas where the Osage Indians had their reservation. . . .
>
> In those early years the tasks increased daily and the Sisters were, from necessity, not only teachers, but mothers and nurses as well to their poor charges. Often children afflicted with sores or other bodily ailments were brought by their parents to the Sisters of Loretto at Osage Mission. Sister Mary Bridget showed such an interest in the poor savages and such a compassion for their physical ailments that they called her by the title "Medicine Woman." So frequently did they come that soon a room known as "The Job Room" was reserved for them.[5]

Following the treaty of 1865, the Osage Indians were compelled to abandon their beautiful home, with its happy mission, and move further west, and their lands were given over to the whites. As the religious care of the Indians, contrary to the wishes of the Indians themselves, was entrusted by the Government to the Quakers, the Sisters of Loretto and the Jesuit fathers were barred from accompanying their charges. The mission was then transferred into two separate schools for the children of the white settlers, and these were known as St. Francis Institute and St. Ann's Academy. On August 17, 1870, the Sisters of Loretto took out a charter incorporating the school as St. Ann's Academy.

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[3] Mother Concordia Henning acted as Superior until 1859, when she was succeeded by Sister Mary Bridget Hayden, who then became known as Mother Bridget. Mother Bridget served in the capacity of Superior until 1863, when she was sent to Cape Girardeau, Missouri, as Superior. Mother Concordia Henning again took over the office until 1864, when she was called to the Mother House. Sister M. Petronilla Van Prater became the Superior and served until 1867, when Mother Bridget again returned to St. Ann's Academy. See Sister M. Lilliana Owens, S.L., *The History of the Sisters of Loretto in the Trans-Mississippi West*, p. 166.

[4] *Loretto: Annals of a Century*, p. 129.

[5] Some Recollections of Mother Bridget Hayden and the Osages, Ms. in the historical files of W. W. Graves, St. Paul, Kansas.

The instrument of incorporation was filed in the office of Thomas Moonlight, Secretary of State, September 19, 1870, and recorded by the Secretary of State, on the 4th day of October, 1870, at 3 o'clock p.m., in book C, of Deeds, pages 423 and 424, Neosho County, through the Register of Deeds, William H. Morris. From 1870 until the fire which destroyed the building in 1895, St. Ann's Academy was known as the best educational institution in the State of Kansas.

Mother Bridget Hayden had an unusual influence with the Indian girls. Those who were reared under her at the Convent at Osage Mission have been said to have had something distinctive in refinement, intelligence and religious spirit. She continued to show her preference for the students of Indian blood even after the Mission School had given way to St. Ann's Academy.[6]

Mrs. Margaret Bray McCall, a pupil at St. Ann's in 1870, now deceased, described Mother Bridget Hayden as follows.[7]

"Mother Bridget was tall, of generous proportions, with a heart as large as herself. Always she wore blue glasses in octagonal frames. I never saw her angry, hurried or flurried. No one ever appealed to her in vain for assistance, counsel or comfort. In those days my father was one of three partners building the first flour mill in this part of the State of Kansas. The necessary machinery, for sawing the logs donated by Reverend Father Shoenmakers, and the milling machinery, was purchased in Ohio, shipped by rail to Kansas City, thence by team and wagon to Osage Mission. 'Patent Process' flour was then unknown. The bolting of the flour was accomplished through silk cloth of different meshes. Interminable yards of it had to be sewed in required shapes. Mother Bridget in some way heard of the need of a sewing machine and generously offered to have the stitching done by Sister Ann Ignatius, on the Sister's machine, perhaps the only one at that time in Osage Mission. . . ."

Mother Bridget Hayden received many appeals for assistance. She never refused to help in any way in spite of the fact that her finances were always very, very low. She cheered and consoled the sick, the grieved, the heavily laden. She recognized grief, illness and discouragement, and, because of her apostolic

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[6] See W. W. Graves, *Life and Letters of Father Paul Ponziglione*, pp. 286-287.

[7] Graves, *Life of Mother Bridget*, p. 138.

qualities, her name today is a household word in the Kansas homes though fifty years have passed since she laid down the burden of earthly cares.

In the school of Holy Poverty, to which she had vowed herself, she learned many little economies. The tables in the long refectory at St. Ann's Academy were covered with white oilcloth of her own making. A good quality of domestic was tacked tightly over the top, markings of India ink, in imitation of veined marble, were traced at intervals on its surface, and then she applied a white lead paint, which she herself had mixed. It was not an unusual sight to see this great-souled woman on her knees painting corridors or the study hall and classroom floor.[8]

Mother Bridget found time to visit the classrooms daily, not in a captious, critical spirit, but rather from the desire to be in the midst of the children whom she loved. She gave no impression to the Sisters under charge that she felt herself superior to them in the performance of any duty. The success of her long career was her confidence in her co-laborers and her power of giving others charge of things and leaving them free to execute their plans according to their own judgment. When she saw her younger assistants display an aptitude for certain work she fostered this by giving the individual free scope to develop the talents that God had given her. Espionage was not a characteristic of her, as it is not a characteristic of any great-souled leader.

Mother Bridget went to Kansas seven years before the beginning of the territorial record. She saw the history of the commonwealth unfold. She saw Kansas become a state. She saw that state struggle through its days of border strife and other difficulties and the steady march to occupation and wealth. She saw cities rise from that vast expanse of waste and a state grow powerful that had once been an Indian hunting ground. Was she idle all these forty years? Noble Prentis[9] wrote of her:

"She was a woman of commanding look, and spoke in a firm, resolute but quiet way, as one should, accustomed to impress herself upon human creatures brought to her as wild as any bird

[8] Mrs. Margaret Bray McCall, *opus cit.*, Ms. in the historical files of W. W. Graves, St. Paul, Kansas.

[9] Noble Prentis was one of the greatest newspaper writers of Kansas. See Graves, *Life and Times of Mother Bridget*, p. 209.

or beast in all their native prairies; this she had done and more —she had gained their affection. . . ."

The academy which had been founded as a little Indian Mission grew from year to year. New buildings were erected and more land had to be purchased. Several times the enrollment reached the three hundred mark.[10] Students came from St. Louis, Missouri and San Antonio, Texas; many were attracted by the opportunities offered in music and painting. The Department of Music was an exceptional one as St. Ann's Academy possessed the first pianos that were brought to that part of the country. The other subjects were similar to those offered in the high schools of today: English, French, German, mathematics, the sciences and history.[11]

It was January, 1890, St. Ann's Academy was nearing the twentieth year of its existence and Mother Bridget Hayden had entered the seventy-sixth year of her life. She returned from her customary shopping trip in time for lunch with the community on Monday, January 23, but ate nothing. Immediately after lunch she retired. Doctor John Brogan of Osage Mission was called at once. He found her suffering from an acute attack of bronchitis. Another physician who lived in Parsons, Kansas, was called in for consultation. Both men saw at once that the pioneer religious had not long to live. The last week of her life was one of almost constant prayer. When Father Masterson, S.J., her long time friend and spiritual adviser, reminded her that her end was near, she replied, "Oh, no, Father, I have not yet had my agony." But she was to die quietly without an agony as the light of that January day dissipated the shadows of the night.

Business in the little town of Osage Mission was suspended during the transpiration of the sad rites which hid from view the familiar figure of Mother Bridget Hayden, and many were unable to obtain admission into the church. The obsequies were conducted by the academy chaplain, Reverend Father Rimmele, S.J., Fathers Masterson and De Meester assisting.

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[10] Reverend Wm. Schaefers, "The Old Osage Mission," *Indian Mission Clippings*, II:50, in the Kansas State Historical Society.

[11] Communicated to Sister Mary Paul Fitzgerald, S.C.L., Ph.D., St. Mary College, Leavenworth, Kansas, by Sister Mary Edith, S.L., Loretto Academy, Kansas City, Missouri. See Sister Mary Paul Fitzgerald, *Beacon on the Plains*, p. 207.

Many believed Mother Bridget possessed of magical powers, so gifted was she. She was endowed with a keen intellect, a deep sense of reasoning, a clear insight into the intricacies of human life and also blessed with a nature that understood the unfortunate and underprivileged. She was able to divert the minds of her students from the inconveniences and troubles of the nomadic ways of their people, and to bring them to realize that happiness would result from useful lives spent in accordance with God's revealed designs. She made them feel that not one was left out of the plans of the universe because he did not possess a strong mind, or because of the color of his skin, or because the place of his birth had been a wigwam instead of a palace, but that to everyone there was open a mission in life and that no one lives in vain. So tactful was she that there sprang up no resentment, but an attachment, yes, even almost veneration.[12]

The weight of responsibilities did not banish from her face that pleasant smile with which she greeted all with whom she came in contact. She held steadfast to ideals, that were often shadowed by the difficulties of her active life, and she emerged from each shadow with a spirit of conquest that inspired all around her to bigger and higher things. No natural mother ever showed more tender solicitude for her own children than did this pioneer Lorettine for her children although they were of another race—a race upon whom the world looked with disdain. She called these red skins "my girls," and she always felt responsible for their welfare. Her generous hands helped to banish poverty from many a pioneer home and sent many a traveler on his way rejoicing over needs provided for. Her good deeds went unrecorded, and she was never known to mention them, but they have been told and recorded since her death by her beneficiaries.

Mother Bridget Hayden had for so long a time been linked with the history of Osage Mission and with Kansas history, so united in the thoughts and recollections of the people, that they have tried in every possible way to honor her after death. Her picture, which hangs in the Kansas State Capitol at Topeka, Kansas, is an evidence of this.

While the Sisters of Loretto were stationed at Osage Mission, later St. Paul, Kansas, they maintained a well-kept cemetery near their home on the academy grounds. After the Lorettines

[12] See Graves, *op. cit.*, "A Tribute," pp. 175-181.

left St. Paul this little cemetery did not receive the attention it deserved, hence the Passionist Fathers, with the approval of the Sisters of Loretto, undertook the translation of the bodies of the seventeen Sisters buried there to the St. Francis Parish Cemetery, where the graves would receive the attention they so merited. This was effected with solemn ceremonies on September 15, 1930.

Reverend William Schaeffer wrote of this event as follows: [12]

"The bodies had been 40 years in the ground—and yet when unearthed the laborers were overwhelmingly astonished to find the skeleton of Mother Bridget Hayden in a most perfect state, with not a bone out of place—and her habit as clean and as fresh as it was the day she was buried in it. This was extraordinary. The news spread like wildfire. . . ."

The old residents said of the incident, "We told you so. Mother Bridget was a saint. Behold the inevitable proof of her sanctity!"

SISTER M. LILLIANA OWENS, S.L.

[12] *Ibid.*, p. 229 *et seq.*

THE NATIONAL COMMITTEE ON EDUCATION AND DEFENSE*—A REPORT OF PROGRESS

July, 1941

In August 1940, fifty-five national organizations from every field of education banded together to form the National Committee on Education and Defense. The purpose of the new committee, sponsored by the American Council on Education and the National Education Association, was to consolidate and develop the educational facilities already enlisted in the defense program. In the year which followed, the direction and intensity of national defense efforts have changed substantially. From a state of "limited emergency" we have moved to "unlimited emergency." Selective service has been adopted and put into practice; increased training and production have been required for the armament and "lease-lend" programs; a start has been made in the mobilization of civilian defense. Because of these and numerous other moves, the National Committee during the year has dealt with an increasingly wide range of important defense problems involving educational activities.

At its first meeting the National Committee on Education and Defense set up simple machinery for operating. It organized an executive committee of eighteen members, under the joint chairmanship of George F. Zook, president of the American Council on Education, and Willard E. Givens, executive secretary of the National Education Association. It chose L. H. Dennis, executive secretary of the American Vocational Association, as secretary. The National Committee agreed that its work in so far as possible should be carried on by the organizations of which the committee is composed, and it defined for itself the following objectives:

1. Immediate and continuous representation of organized education for effective cooperation with the National Defense Council, the Federal Security Agency, and other governmental divisions.

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* Rev. Dr. George Johnson, Secretary General of The National Catholic Educational Association, represents the N.C.E.A. on this committee. Rev. Edward B. Rooney, S.J., Executive Director, represents the Jesuit Educational Association.

2. Stimulation and coordination of the efforts of educational organizations and institutions in projects related to national defense.

3. Dissemination of information regarding defense developments to educational organizations and institutions.

4. Maintenance and improvement of educational opportunities essential in a long-range national program.

Much of the work has been carried on by a series of active subcommittees. The following brief reports indicate the major activities of several subcommittees:

Subcommittee on Military Affairs: Activities in this field antedated the formation of the National Committee on Education and Defense, but this subcommittee has been exceptionally active during the past year. It played an important part in the development of the Selective Service Act, assisted the President's Advisory Committee on Selective Service in the preparation of regulations, and cooperated in the writing of "directives" which defined "necessary occupations." The Senate and House Military Affairs Committees, Selective Service Administration, the War and Navy Departments, the Department of Labor, and other governmental agencies have called on the subcommittee for aid. The committee will soon complete a study of the decisions of local draft boards with respect to occupational deferment of college students. Continuous and effective liaison with 1800 colleges is maintained by conferences and a special bulletin, *Higher Education and the National Defense,* issued periodically by the American Council on Education. More than 27,000 copies of one issue of this bulletin which dealt with occupational deferment procedures were distributed, including copies to all local draft boards at the request of the Selective Service Administration. In February, a national conference, in which more than 450 college presidents from 42 states and leading governmental figures participated, was called by the committee in Washington. The proceedings were published by the American Council on Education under the title, *Organizing Higher Education for National Defense.* A smaller conference in July 1941 in Washington with governmental officials mapped out a suggested program for cooperation of institutions of higher education in national defense work.

The major share of the committee's time is now given to co-

operation with the armed forces in the development of a comprehensive educational program for the camps. With the appointment of eight additional members, the membership is the same as that of the subcommittee on education of the Joint Army and Navy Committee on Welfare and Recreation. On June 18 and 19 this group met with high officers of the War and Navy Departments to map out a program for the camps. Courses of study, library and visual education facilities, and group activities are being planned. Isaiah Bowman, president of Johns Hopkins University, is chairman of the subcommittee. During his absence in South America on a governmental assignment, Harry Woodburn Chase, chancellor of New York University, heads the group. Francis J. Brown, the executive secretary, maintains an office in the War Department as well as on the staff of the American Council on Education.

Subcommittee on Teaching Materials: The lack of materials to assist teachers and students to deal with defense issues, particularly at the secondary school level, created a demand to which the National Committee has responded. A subcommittee was formed which requested the Educational Policies Commission of the National Education Association and the American Association of School Administrators to prepare a series of pamphlets for teachers and high school students on the presentation of certain defense problems in the public schools. Six pamphlets were prepared at a 14-day workshop in Washington of representatives from the public school systems of Baltimore, Cleveland, Detroit, Philadelphia, Pittsburgh, St. Louis and Washington, with Howard E. Wilson of Harvard University as coordinator. Issued in February by the Educational Policies Commission, they are: *Our Democracy, How May We Defend Democracy?, Suggestions for Teaching American History in the Present Emergency, The School—An Arsenal for Democracy, Current Documents on Democracy,* and *How You Can Strengthen Democracy.* Similar pamphlets for college teachers and students are now being outlined. The Subcommittee was recently requested to consider a special series dealing with health, education, recreation and welfare—four fundamentals in maintaining public morale. Ben G. Graham, superintendent of schools, Pittsburgh, is chairman of the subcommittee.

Subcommittee on Vocational Training: The activities of

schools and colleges in training defense workers are an outstanding example of the willingness and ability of education to take its part in the national defense. Under the direction of the United States Office of Education and other governmental agencies, more than a million men and women have been prepared for jobs in the expanding labor market. The National Committee early created a subcommittee to consider the major problems in defense training. In June, eleven recommendations were adopted and transmitted to Aubrey Williams, National Youth Administrator, and John W. Studebaker, Commissioner of Education. These recommendations warn against development of any agencies through federal funds which will parallel or duplicate existing educational facilities. They suggest that the "existing regular educational agencies be adjusted, expanded and utilized to meet the needs of the times." The statement points to the danger of temporary federally-supported agencies becoming permanent through the creation of "vested interests" both in personnel and physical plant and equipment. A specific recommendation is that "if some federal agencies such as the NYA and the CCC be continued during the period of the national defense emergency, these agencies operate within the scope of their original purposes, namely, to provide employment to youth unable otherwise to find employment." Alonzo G. Grace, state superintendent of education of Connecticut, is chairman of this subcommittee.

Subcommittee on Pre-Service Training: With adoption of Selective Service the National Committee considered a plan for local training programs to facilitate the movement of young men to and from military service. The first booklet prepared for the subcommittee, *Is Your Number Up?*, will be issued soon by the Bureau of Publications, Teachers College, Columbia University. A popularly written treatment of questions which selectees ask, this pamphlet will be followed by two others, *Attention! To Your Health*, and one dealing with educational opportunities during service. N. L. Englehardt, Teachers College, Columbia University, is chairman.

Subcommittee on College Women and Defense: Responsibility for national service rests on women to the same degree that it rests on men. The subcommittee in a report urges that colleges point out to young women the need of securing an education which

will fit them to carry on their usual work in society while at the same time acquiring skills that are more needed in defense than normally, such as service in health, nutrition, home nursing, business skills, and recreation. The report was published in the bulletin, *Organizing Higher Education for National Defense*. Miss Meta Glass, president of Sweet Briar College, is chairman.

Subcommittee on Latin-American Educational Activities: To assist the Office for Coordination of Commercial and Cultural Relations Between the American Republics, this subcommittee was recently organized. It has sponsored the visit of forty Latin-American scholars to the Eighth International Conference of the New Education Fellowship at Ann Arbor in July and to summer sessions in other institutions. Two hundred and fifty exhibits, including diorama, photographs, books, maps, and other teaching materials, are being prepared for schools and colleges in the United States. Bibliographies and special pamphlets are being developed. Luther H. Gulick, director of the Institute of Public Administration, is chairman.

In addition to the activities of these subcommittees, the Executive Committee has conferred with numerous other governmental agencies including the Treasury Department, the Federal Security Agency, the Office for Civilian Defense, and the National Roster of Scientific and Professional Personnel.

The National Committee on Education and Defense has almost completed its first year. One conclusion which was clear at the time of the creation of the National Committee assumed added importance with the passing of time. That is the constant need for emphasis on the obligation of every social institution, including the school, to continue to do its regular job, and if possible to do it better. This is not necessarily a spectacular assignment, but it is basic to national defense broadly conceived. As it enters its second year, the National Committee on Education and Defense, acting through the sixty organizations which now make up its membership, will continue to assist in the constructive development of the defense program, and at the same time will strive for the continued growth and improvement of education.

EDUCATIONAL NOTES

BISHOP CORRIGAN RENAMED RECTOR OF CATHOLIC UNIVERSITY

The Most. Rev. Joseph M. Corrigan, Titular Bishop of Bilta, has been reappointed Rector of the Catholic University of America, after completing an initial appointment of five years, it is announced.

The reappointment was made public following receipt of a communication from Vatican City, which said that, under authority given by His Holiness Pope Pius XII, the Sacred Congregation of Seminaries and of University Studies "selects and names the Most Excellent and Most Reverend Joseph M. Corrigan to the office of Rector Magnificus of the Catholic University of America." The Sacred Congregation, it was stated, acted "in response to the petition of the trustees" of the university, "presented with due observance to the Holy Father."

Bishop Corrigan is the sixth Rector to guide the destinies of the Catholic University of America, the fifth successive one to be elevated to the episcopacy, and the first to be so honored during his first term in office. The Most Rev. John J. Keane was already Bishop of Richmond when he was named first Rector of the university.

A native of Philadelphia, Bishop Corrigan studied at La Salle College in that city and the Seminary of St. Charles Borromeo, Overbrook. He received his Doctorate in Sacred Theology from Propaganda College in Rome in 1903, the same year he was ordained. Upon his return to the United States, the future Bishop served as a curate in Philadelphia, as Superintendent of the Catholic Missionary Society, as Archdiocesan Director of Charities, as Moderator of the Priests' Conference and later as Director of Laymen's Retreats. Pope Pius XI made him a Domestic Prelate in 1929 and created him a Prothonotary Apostolic in 1937.

Some 60 members of the Hierarchy were among the 5,000 persons that filled the gymnasium of the Catholic University to witness the formal inauguration of Monsignor Corrigan as Rector of that seat of Catholic learning on November 18, 1936. The late Cardinal Hayes of New York delivered the invocation, and His Eminence Dennis Cardinal Dougherty, Archbishop of Phila-

delphia, spoke. The appointment as Rector had taken place on March 27, 1936.

In the course of Bishop Corrigan's rectorship, the Catholic University received its permanent constitution from the Sacred Congregation of Seminaries and of University Studies; the golden jubilee of the inauguration of classes at the university was observed with a year-long program; the Priests-Professors Residence building came into being on the campus; His Holiness Pope Pius XII, then His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, visited the university campus; the Commission on American Citizenship was inaugurated at the university to foster a national crusade for God in government.

The Rector's solemn consecration as Titular Bihop of Bilta took place in the National Shrine of the Immaculate Conception, on the Catholic University campus, April 2, 1940.

CARDINAL HAYES MEMORIAL HIGH SCHOOL

The Cardinal Hayes Memorial High School will be opened and formally dedicated by the Most Rev. Francis J. Spellman, Archbishop of New York, on September 8, the forty-ninth anniversary of Cardinal Hayes' ordination. It will be equipped for an enrollment of 3,000 students. Erected at a cost of $3,000,000, the new building is the first large project of Archbishop Spellman's tenure at the head of the New York Archdiocese and the first Catholic high school built in the Archdiocese in recent years.

The Rev. Dr. Philip J. Furlong, formerly president of Cathedral College, recently was named principal of the new high school by Archbishop Spellman. The vice-principal is the Rev. Daniel J. Downing, formerly Dean of Cathedral College. Diocesan clergy will reside in the building and will instruct in English, Latin and the social sciences. The Marist Brothers will teach romance languages and mathematics. Natural sciences will be in charge of the Irish Christian Brothers, and the Xaverian Brothers will staff the commercial department.

Archbishop Spellman laid the cornerstone on November 20. With adjacent playgrounds, the building property occupies a 90,000 square-foot site. The five-story, fireproof structure of buff brick with limestone trim overlooks Franz Siegel Park and the western skyline of the Hudson River, with north, west, and south wings around a circular front central building.

"While it is obviously impossible for the Church to provide free high school education for all children who desire it," the Archbishop said in outlining plans, "it will do so for as many as possible whose parents cannot afford to pay, and for as moderate a sum as possible for others. We hope that with the continued cooperation which we have been receiving we shall be able to pay for the school in ten years.

"Through the endowment of the lives of our religious teachers we are able to provide diocesan high school education, exclusive of construction and up-keep costs, at an average annual outlay of $80 per pupil. The parents of the pupils are requested to contribute $5 a month towards this expense, but, unfortunately, less than one-fourth of the parents are able to do so.

"We are striving to educate as many boys and girls as possible in order to help them in the very best possible manner to become good men and women, to enable them to be a credit to themselves, to their families, to their church and to our beloved country."

An auditorium in the central building with the bowed front facing the Grand Concourse will seat 1,200. Suitable for major indoor events, it has a large, fully-equipped stage for dramatic productions. On the mezzanine level is provided a school cafeteria seating 900.

Administration offices, reception rooms, lecture rooms and faculty and locker rooms, as well as a clinic and 17 classrooms, are on the first floor. The second floor has additional classrooms, an art department, biological, physics and chemistry laboratories, lecture rooms and a large library. On the third floor are 18 classrooms, the business training department and a music room with a small stage.

The building plot grades off sharply from the rear of the building, allowing several levels below the first floor with good light and air. Two gymnasiums take advantage of this dip in the terrain.

Above the school are provided a chapel and living quarters for the faculty. The chapel, in addition to the main altar, has fourteen side altars, and seats 200 persons.

SUMMER EDUCATIONAL MEETINGS

The Franciscan Educational Conference devoted its twenty-third meeting at the Capuchin Seminary of St. Fidelis, Herman,

Pa., June 23 to 25, to a three-day discussion of principles and problems of economics. The meeting was attended by 50 members of the three branches of the First Order of St. Francis, coming from schools and colleges throughout the United States and Canada.

Papers were read on the *Montes Pietatis*, or Poor Man's Banks, and on the Third Order, treating the pressing economic problems of our times. Other papers discussed contemporary economic theory, the problem of distribution, social security legislation, and the authority and teaching of the Church. The Very Rev. Thomas Plassmann, O.F.M., President of St. Bonaventure College, was chairman of the meeting.

The Keynote of the entire three-day session was the declaration of His Holiness Pope Pius XII that basically much of the strife and suffering in the world today is caused by departure from God. It was emphasized that, while Christian social principles must be asserted, we must not neglect to analyze in the light of them our current problems and the solutions advanced. The report of the meeting will constitute the December issue of "Franciscan Studies."

The meeting was opened by the president of the Conference, the Very Rev. Thomas Plassmann, O.F.M., St. Bonaventure's Seminary, St. Bonaventure, N. Y.

The Rev. Raphael Vonder Haar, O.F.M., Old Mission, San Luis Rey, Calif., presented a paper, "Contemporary Economic Theory," at the opening session.

At the three meetings the following papers were offered:

"The Basic Problem of Just Distribution," Rev. Victor Green, O.F.M.Cap., St. Fidelis Seminary, Herman; "The Influence of Economics on the Modern Trend of Government," Rev. Seraph Seitz, O.F.M., Roger Bacon High School, Cincinnati; "The Rise and Decline of Capitalism," Rev. Carol Warner, O.F.M.Cap., St. Fidelis Seminary, Herman; "The Authority and Teaching of the Church," Rev. Clarence Tschippert, O.F.M.Cap., St. Augustine's Monastery, Pittsburgh; "The Social Security Legislation of the New Deal," Rev. Neal Mahaffey, O.F.M.Cap., St. Fidelis Monastery, Victoria, Kans.

"The Right to Organize," Rev. Roderick Faneuf, O.F.M.Conv., Catholic Boys High School, Trenton, N. J.; "The Economic Problem of the Family," Rev. Gonsalve Poulin, O.F.M., Three

Rivers, Quebec; "The Bearing of Economics on Crime," Rev. Eligius Weir, O.F.M., Joliet, Ill., and "The Bearing of Economics on Mental Disease," Rev. Firmin Oldegeering, O.F.M., Cincinnati.

"The Problems of Unemployment and Leisure," Rev. Gerald McMinn, O.F.M., St. Bonaventure's Seminary; "The Montes Pietatis and Their Economic Significance," Rev. Anscar Parsons, O.F.M.Cap., St. Anthony's Monastery, Marathon, Wis.; "Credit Unions," Rev. Otto Thiel, O.F.M., Quincy College, Quincy, Ill.; "The Golden Mean," Rev. Marion Habig, O.F.M., Quincy College.

"The Third Order," Rev. Thomas Grassman, O.F.M.Conv., Tekakwitha Friary, Fonda, N. Y.; "Integrating Catholic Philosophy with Economic Principles in Our Schools," Rev. Brian Kirn, O.F.M., Sacred Heart Friary, Washington, D. C.

"The Teaching of Economics in Our Major Seminaries," Rev. Dr. Sebastian Erbacher, O.F.M., Duns Scotus College, Detroit, and "Bibliography on Economics," Rev. Sebastian Miklas, O.F.M.Cap., Capuchin College, Washington, D. C.

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Benedictine monks, representing seminaries, colleges, high schools and military academies in every corner of the United States, brought to a close July 10th the twenty-fourth annual convention of the National Benedictine Educational Association, held at Belmont Abbey, Belmont, N. C.

After opening with a Mass in honor of the Holy Ghost in Mary Help of Christians Cathedral on Sunday, the three-day sessions were presided over by the Rt. Rev. Vincent Taylor, Abbot of Belmont Abbey. In addition to delegates from 15 different educational communities, four Abbots attended the convention—the Rt. Rev. Lambert Burton, of St. Martin's Abbey, Lacey, Washington; the Rt. Rev. Procopius Neuzil, of St. Procopius Abbey, Lisle, Ill.; the Rt. Rev. Boniface Seng, of St. Bernard's Abbey, St. Bernard, Ala.; and Abbot Taylor, President of the Association.

The confusion rampant in the American system of education has received the close attention of the Benedictine educators in their meetings. The monks this year continued their studies, begun in 1939, of ways and means by which the relationship of God to the universe, of man to God, and of man to his fellow-

man, might bring to a single focus in God the work of every department in the college and high school curricula. Even secular educators of outstanding caliber are coming to recognize more and more the need for some means, some principle, to bring unity into the chaotic confusion of courses in both secondary and higher education today, it was pointed out. That such a synthesis can best be attained in the Catholic system of education by expressing this triple supernatural principle in the work of each class room was the common view presented by the Benedictine educators.

One of the highlights of the convention was the paper read in fourth session by the Rev. Bede Ernsdorff, O.S.B., Professor of Chemistry at St. Martin's College, Lacey, Wash., on "The Application of the Triple Supernatural Basis of Catholic Education in the Teaching of Chemistry." The Association is planning numerous reprints of the paper.

Another outstanding paper was that in which the Rev. Raphael Arthur, O.S.B., Professor of Philosophy and Economics at the Belmont Abbey College, applied the same principle to the teaching of economics.

The Rev. Lucien Senecal, of St. Benedict's College, Atchison, Kans.; the Very Rev. Joseph Kreuter, of St. John's College, Collegeville, Minn.; the Very Rev. Raymond Egler, St. Benedict's College, St. Benedict, La., showed how courses in French, Greek and History, respectively, fall naturally under this integrating principle. Papers on other topics of interest to Catholic educators were presented by the Very Rev. Norbert Spitzmesser, O.S.B., of Marmion Military Academy, Aurora, Ill.; the Rev. Gregory Schramm, of St. Mary's Prep School, Newark, N. J.; and the Rev. Meinrad Hoffman, chaplain at St. Meinrad's College, St. Meinrad, Ind.

Plans were laid for the Silver Jubilee meeting of the convention to be held next summer.

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Representatives of more than 700 members of the Catholic Library Association, in Boston the last week in June to attend the annual conference of the American Library Association, met for discussion of Catholic bibliography and indexing, led by Charles L. Higgins of the Boston Public Library.

Commenting on the "Guide to Catholic Literature," an index

of books and booklets in all languages on all subjects by Catholics or of particular interest to Catholics, Paul R. Byrne, of the University of Notre Dame Library, said that it will supply pertinent facts about Catholic authors and their books "more quickly than any other existing book."

A publication entitled "A Reading List for Catholics" was described by John M. O'Laughlin, of Boston College Library, who remarked that "it is encouraging to note the constant development of Catholic bibliographies in the higher fields of learning." The Rev. Wilfrid Parsons, S.J., of the Catholic University of America, formerly Librarian and Dean of the Graduate School of Georgetown University, discussed the bibliographical problems encountered in preparation of "Early Catholic Americana," a list of 1,187 titles published up to 1830, of which he is editor.

Catholic bibliographical work now in progress was summarized by William A. Fitzgerald, retiring president of the Catholic Library Association. The new president, the Rev. Thomas J. Shanahan, of St. Paul Seminary, directed the meeting.

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The glorious record established by the Sisters of the Holy Cross in the hundred years since their Congregation was established in this country in the field of education and in their ministrations to the sick, the homeless and the outcast was praised by the Most Rev. Charles F. Buddy, Bishop of San Diego, in a sermon which he delivered in the Church of Loretto, St. Mary's College, Holy Cross, Ind., July 16th.

Bishop Buddy was the celebrant of a Solemn Pontifical Mass which opened a four-day celebration of the centennial of the Congregation. The presence of Bishop Buddy offered a particularly happy occasion, since he comes of a family long associated with St. Mary's and Holy Cross. His five sisters were educated at the college, two of them becoming members of the community.

Bishop Buddy spoke of the founders and pioneers of the community and the Superior Generals of the community. Among these were the Rev. Basil Anthony Moreau, founder of the Congregation of the Sisters of the Holy Cross in LeMans, France; the Rev. Edward Sorin, C.S.C., founder of Notre Dame and cofounder of St. Mary's; Mother Mary of the Seven Dolors, first Mother General in LaMans, France; Mother Angela, first Amer-

ican Mother General and co-founder of St. Mary's; Mother Augusta, first American Superior General, and other Superior Generals of the past, Mothers Annunciata, Perpetua and Aquina. He paid particular tribute to Mother M. Pauline, long president of St. Mary's; Mother M. Claudia, first Provincial of the Western Province, and Mother M. Bettina, first Provincial of the Eastern Province.

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A trip to the site of the first foundation of the Sisters of the Holy Cross in this country and an "Evening with Holy Cross Poets and Composers" were features of the third day of the centennial program. The program attracted many Holy Cross Sisters and representatives of at least three communities founded by former members of the Congregation.

The first four Sisters, who had come to this country to work with the Rev. Edward Sorin, C.S.C., founder of Notre Dame, spent twelve years conducting a school in Bertrand, Mich., before the foundation of St. Mary's. On a trip to Bertrand Friday, visiting Religious were able to see the old house that was once the Sisters' convent and school and is now part of a farmhouse on the bank of the St. Joseph River.

On Friday evening a program of poetry and music by Holy Cross nuns was given in St. Angela's Hall. Recitations and musical and verse-choir renditions were given by members of the local community.

Saturday saw the closing of the four-day celebration with a "Community Day" program in honor of Mother M. Vincentia, Superior General. Features of the closing day were the Solemn Mass in the Church of Loretto, with the Rev. William R. Connor, C.S.C., of St. Mary's Novitiate, as celebrant, and presentation in the evening of a morality play entitled "Anima," written in 1862 by Sister M. Ignatia, C.S.C. The play was performed by postulants of St. Mary's Novitiate.

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Following a series of preliminary meetings in Bogota early in August at which religious, cultural and economic problems of students were studied, the Federation of Colombian Catholic Students has been organized under the auspices of the Hierarchy.

The Federation has two branches, one for men and the other

for women. The men's organization has three subdivisions: university, pre-university and post-university. The women's branch will include only women university students. The Federation will serve as a center of guidance and information for its affiliated organizations and will not seek to dominate their internal affairs. Questions of a doctrinal and cultural nature will be submitted, respectively, to ecclesiastical authority and to the rectors or superiors of universities or colleges.

The organization will maintain permanent headquarters at Bogota and Senorita Ilda Uribe, of the School of Social Service, Bogota, has been selected as permanent secretary. The Presidents of the two branches of the Federation are Gabriel Barrientos, of the *Universidad Javeriana*, and Senorita Sofia Arbelaez, of the *Javeriana Femenina*.

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Brother Agatho, F.S.C., Dean of Manhattan College, New York, was elected President of the Educational Conference of the Brothers of the Christian Schools at the organization's third annual session held in Winona, Minn., August 4 to 6.

With the sessions of the convention attended by 200 Brothers representing the five provinces of the Order in the United States —New York, Baltimore, St. Louis, San Francisco, and New Orleans-Santa Fe—papers read and discussed at the convention centered about two themes: "The Colleges and High Schools in Relation to the National Defense Program" and "Catechetics in College and High School."

Other officers elected were: Brother I. Damian, Director of Christian Brothers College, St. Louis, Vice-President, and Brother Benildus, Director of St. Michael's College, Santa Fe, Secretary General.

Brother A. Victor, President of Manhattan College, presented a paper at the sessions on "The Relation of the Colleges to the National Defense Program." His paper was discussed by Brother Leopold, President of St. Mary's College, Winona. Brother Joel Stanislaus read a paper on "Catechetics and the College," it being discussed by Brother F. Vincent, of La Salle College, Philadelphia. Brother I. Patrick, Director of Cathedral High School, Duluth, read a paper on "The Relation of the High School to the National Defense Program," and it was discussed by Brother E. Joseph, Principal of Manhattan College High School, Brother

Benedict, Director of Cathedral High School, El Paso, and Brother J. Sylvester, of Christian Brothers College, St. Louis.

Brother Aloysius, of Christian Brothers Academy, Albany, N. Y., read a paper on "Catechetics for High School Seniors," and it was discussed by Brother L. Robert, of Christian Brothers College, St. Louis.

The Executive Board of the Conference, at a meeting in the course of the convention, decided to hold the 1942 sessions at St. Michael's College, Santa Fe.

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As a result of its first convention held in June in Manila, which private and official circles hailed as "blue ribbon days" for Philippine education, much has been accomplished toward the solid establishment of the Catholic Educational Association of the Philippines as a bulwark of defense for Catholic education in the Islands.

The convention re-defined the aims, objectives and methods of grade-school, high-school and college education in the Philippines in the light of Christian principles; discussed in detail the new integrated, abbreviated curriculum which the Association unanimously indorsed and which it seems likely the Government will approve; brought out a report which indicated the disadvantages of the so-called quarterly system, which would cut the time in school but would keep both teachers and pupils busy the year round; brought forward expert opinions on various educational problems confronting the Philippines.

Commending the organization of private schools into a unit such as the Catholic Educational Association, Benito Soliven, Assemblyman from Ilocos Sur and a member of the important legislative Committee on Public Instruction, told the convention:

"You take up a task that will help the Government and the nation to carry on the vital work of giving the right kind of education to our growing generation, an education that will serve as the foundation of our national life, the first step of our national defense and the guarantee of enduring prosperity and the future greatness of our country.

"This country is sorely in need of a body of men who will take up and find a solution to our school problems in the light of the highest and soundest educational principles, who understand the essence and purpose of true education, who are neither faddists nor servile imitators of imported methods and systems, and yet know how to profit by the best experience of other countries;

men who will uphold the Constitution and the democracy of education; whose object will be to develop the whole man, physically, intellectually and spiritually, making him a good man and good citizen."

The convention was brought to a close with Benediction of the Blessed Sacrament given by His Excellency the Most Rev. Guglielmo Piani, Apostolic Delegate to the Philippines. The convention had been opened by the Most Rev. Michael J. O'Doherty, Archbishop of Manila. Messages were received from Vice-President Sergio Osmena of the Philippines Commonwealth, Speaker Jose Yulo of the National Assembly, and the Rt. Rev. Msgr. Michael J. Ready of Washington, D. C., General Secretary of the National Catholic Welfare Conference. Monsignor Ready extended greetings to the Catholic Educational Association of the Philippines in the name of the Archbishop and Bishops of the N.C.W.C., and pledged their fullest cooperation "in extending the influence of the Association and in protecting the rights of Christian education."

The C.E.A.P., representing all the Catholic educational institutions in the Philippines, pledged full cooperation with the Commonwealth administration.

"Conscious of the sacred obligation of the Commonwealth so to foster the temporal welfare of the nation that it may maintain peace and prosperity based on true democracy," a resolution adopted by the convention said, "and realizing that education is of the first importance for the attainment of these aims and also the first line of national defense in any difficulties, we promise to throw the full weight of our spiritual and educational strength to direct the Filipino youth, entrusted by their parents to our care, in 'the development of moral character, personal discipline, civic conscience, vocational efficiency and a keen realization of the duties of citizenship.'"

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SURVEY OF THE FIELD

The Rev. Dr. George Johnson of the Catholic University of America, Director of the Department of Education, National Catholic Welfare Conference, has been named a member of the Subcommittee on Education of the Joint Army and Navy Committee on Welfare and Recreation. The Joint Army and Navy Committee is advisory to the Secretaries of War and the Navy

on matters relating to the recreation and welfare of members of the armed forces. Three subcommittees deal with education, athletics and religious activities. The Subcommittee on Education, to which Dr. Johnson has been named, is expected to work out a program whereby educational opportunities in the camps and training stations can be worked into the training routines of the men in service. . . . The group of 35 young medical graduates from South America who will spend their internships in the United States are guests of the Catholic University of America during their month's stay in the Capital. The university not only has extended to them the hospitality of a residence hall during their sojourn here, but also has offered them the use of the classrooms where they may study the technical English of their profession. The group represents almost all the countries of Central America and of the east and west coasts of South America. A group from the Caribbean nation is expected at a later date. . . . Defense time need for recreation will be the keynote of the twenty-sixth National Recreation Congress when more than 1,000 delegates from all parts of the country gather in Baltimore, Md., from September 29 to October 3 to discuss "The America We Defend." . . . Sister Mary Chrysostom, S.S.J., dean of Marymount College, Salina, Kans., for the past eighteen years, was elected superior general of the order at the General Chapter held June 14 at Concordia, Kans. Mother Mary Chrysostom has been active in the educational field in both high school and college for the past 33 years. She is one of five sisters in the same family who have dedicated themselves to God in the Congregation of the Sisters of St. Joseph. . . . The Oregon free textbook law, passed by both houses of the Legislature at the last session, has become effective after withstanding the effort of an organization opposed to the principle of free textbooks to bring it to referendum. A decision of I. H. Van Winkle, Attorney General, declared the referendum petition filed by the "Association Against Public Taxes for Private Schools" invalid. Mr. Van Winkle's stand was based on insufficiency of valid signatures and was contained in a report to the Secretary of State. . . . Rivier College, conducted by the Sisters of the Presentation of Mary and affiliated with the Catholic University of America, Washington, D. C., has been moved to Nashua, N. H., from nearby Hudson. Two buildings on property purchased by the

Sisters last year are being remodeled for classrooms and dormitories and will be ready when classes are resumed this month. . . . The appointment of the Rev. William A. Scully of the Cathedral parish to the new office of Secretary of Education in the Archdiocese has been announced by the Most Rev. Francis J. Spellman, Archbishop of New York. . . . The Rev. Sylvester J. Holbel has been appointed Diocesan Superintendent of Schools by the Most Rev. John A. Duffy, Bishop of Buffalo. Father Holbel succeeds the Rev. John W. Peel, who has been diocesan school superintendent for the past 18 years. The Rt. Rev. Msgr. John A. McKeever, Pastor of St. Martha's Church, Akron, Ohio, died August 13th. A graduate of St. Mary's Seminary, Boston, he was ordained in 1907. He was recently awarded a gold cross and chain by the American Automobile Association for his services in organizing the original schoolboy safety patrol in St. Martha's School there 20 years ago. . . . A group of educators, Sisters representing five communities of Religious, have been in conference during the six week period this summer at St. Joseph College, West Hartford, Conn. The Conference was held to consider the problem of the psychological and educational aspect of the religious training of children. Attention has centered on the training of the pre-school child since all members are agreed that basic concepts of religion must be given in the first years of the child's life and are best given by the mother in the home. The work of the Conference in its first sessions has been twofold: first, it has concerned itself with the experimental on the question of religious development, preparing a list of problems on which intensive research should be done by Catholic colleges; secondly, it has studied intensively the background and materials necessary for the preparation of teaching material for parents. . . . With the blessing by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, of the cornerstone of the new St. Agnes High School, Springfield, Mo., another important step was completed in the diocesan plan of enlarging existing facilities for Catholic high school education. The new high school will be ready for use in September and is a one-story brick structure of latest design. It is one of the first school buildings in Missouri to be constructed with windows of glass blocks, and is ventilated by an air-conditioning system.

REVIEWS AND NOTICES

The Meaning of Democracy, by William F. Russell and Thomas H. Briggs. New York: Macmillan Company, 1941. Pp. 413.

Dean Russell and Professor Briggs of Teachers College, Columbia University, have compiled this little volume with its violent attack on dictators and emotional defense of democracy, following their own interesting and sweeping interpretation of history, in the belief that democracy is the highest, discovered type of society and government, that it alone cares for the welfare and happiness of all men regardless of race or creed or birth, that it preserves the weak from the domination of the strong, that it must be lived and studied to be understood, and that it must ever be defended against aggressive enemies in times of peace as well as in times of war. One may doubt if a journalistic attack, even in these emotional days, on Hitler and Mussolini is the best defense of democracy, and one hopes that professors and writers of textbooks will retain their poise and reasonable academic stability. To this reviewer the first third of the book is interesting but not valuable. With its objective, however, one can fully agree, that is, a worshipful understanding and appreciation of the democratic way of life as it has developed among the English-speaking peoples.

It is well to remember that even among these peoples tyranny can happen, for, as Edmund Burke maintained: "Slavery, they can have everywhere. It is a weed that grows in every soil." This is virtually the thesis of the second part of the volume in which each brief chapter sets forth democracy's enemies and the duties of democracy. The enemies as numbered may be largely quoted and summarized as follows: the person who introduces the religious issue into politics; the man who would restrict freedom of speech, print and assembly; the despot who takes over power uncontrolled in the name of efficiency; the person who thinks that democratic administration means discussing everything and decisions being shared by all concerned; the man who would plan all economic life and organize it from the Panama Canal to the North Pole and administer it by trained engineers in Washington; the communist who sees a fundamental battle between capital and labor and that everything must be owned

and operated in common; the man who does not believe in public education; the corrupt candidate for office; a person who will not accede to the will of the majority, who takes the law into his own hands or refuses to obey the law; the ignorant voter; the extravagant government official; and the slacker and the conscientious objector.

As for the good citizen, this same credo insists that he should guard against religious prejudice as he would against fire and decide no question or cast no vote on religious grounds; that he should learn all about the United States and the progress of democracy so as to refute anyone urging some form of despotism; that he should be wary against delegating power to an elective official; that he should beware of the man who advocates that administrative decisions should be shared by those with a self-interest; that he should be watchful of the economist who-is-in-a-hurry or who is a utopian experimenter; that he should urge equal opportunities for education for every child; that he should inform himself of election issues and always vote; that he should study issues local as well as national; that he should insist that taxes are fairly levied and economically spent, and that he should gladly pay his own share; and that he should be willing to fight for his country.

There follows in Part III the excellent creed of democracy as set forth by the faculty of Teachers College, Columbia—the whole sixty articles. Then on each article there is a long list of questions which help to explain the article, to arouse speculative interest, and to make students think in terms of the Declaration of Independence, the Constitution, civil liberties, the various freedoms, and in general the American way of democratic living. In an appendix, there are excerpts from Locke's essay "On Civil Government," the Bill of Rights in the Constitution of Virginia, the Declaration of Independence, the Constitution, and the Gettysburg Address.

Enough has been written to make it clear that, while a teacher of civics and social studies may not agree in full with the author's analysis or point of view or program, this is a most useful manual to supplement a regular textbook and to give life to the class. The credo of democracy should certainly be studied and pondered over.

RICHARD J. PURCELL.

Social Welfare in the Catholic Church: Organization and Planning Through Diocesan Bureaus, by Marguerite T. Boylan. New York: Columbia University Press. Pp. 363.

This timely and well-written volume by the Executive Secretary of the Catholic Charities of the Diocese of Brooklyn will be welcomed with particular eagerness by Catholic social workers. But it will also prove of much value and interest to many other individuals, particularly to the teachers of the social sciences in the schools. The author traces the growth of organized Catholic charities in the United States and fills in the great picture with a wealth of valuable detail.

The First and Third Parts of the volume deal with Diocesan Bureaus of Social Welfare generally. Topics dealt with in Part One are: The Nature and Scope of the Diocesan Bureau; Social Forces Influencing the Development of Diocesan Bureaus; Cycles in the Development of Diocesan Bureaus. Under Part Three there is a treatment of Personnel and Training and of Finance and Interpretation. There is a concluding chapter that discusses probable future developments.

Part Two is devoted to the Catholic Charities Bureau of the Diocese of Brooklyn. "It is illustrative," as the author states, "of the study and planning which is taking place among the more progressive of the Diocesan Bureaus of Social Welfare in the country." After describing the development of the Bureau, this section treats of the following specific topics: Family Welfare; Protective Care and the Courts; Trends in Child Welfare; Social Group Work; Health.

Social Welfare in the Catholic Church contains an elaborate bibliography and an appendix in which summaries of the work of all the bureaus organized in seventy-five archdioceses and dioceses of the United States are given. There is a foreword by the Most Rev. John Gregory Murray, Archbishop of St. Paul. The reader will readily agree with His Excellency when he writes: "A careful study of the results herein set forth will not only prove the competence of the author, but will also aid the reader to an appreciation of the opportunity and the responsibility that face clergyman and layman, professional and volunteer in the intriguing field of social welfare.

REV. EDGAR SCHMIEDELER, O.S.B.

Government of the American People, by Jeremiah S. Young, John W. Manning and Joseph I. Arnold. Boston: D. C. Heath and Company, 1940. Pp. 830. Price, $3.75.

Professor Emeritus Jeremiah Young of the University of Minnesota (one of the writer's former professors), Professor John Manning of the University of Kentucky and Joseph I. Arnold of State Teachers College of Bridgewater, Massachusetts, have compiled not a great or a distinguished volume on American government but a highly satisfactory and teachable text which should compete successfully in that crowded market of good surveys dealing with our federal, state and local government. And, incidentally, few texts have been so improved in the past thirty years as those in government, and partly because of the development of government, its increasingly intimate connection with every man's daily life, and its integration with the other social sciences. Imbedded in history, if it would be understood in its origins and development, government as it must be seen and taught today crosses and recrosses the former barriers of the fields of economics, sociology, philosophy, law, education, penology, and social service. It touches the relationship of man to man from the family to the international unit. Neither the individual man nor the rural community are isolated in this very modern world of today. This the better books on government recognize, and hence they are comprehensive, even though somewhat superficial because of space and teaching-time limitations.

In the first part of this volume there is traced the colonial backgrounds of government, attempts at union, revolutionary constitutions, the first state governments, the Articles of Confederation, the drafting and ratification of the federal Constitution, the relationship of the federal and state governments, and the essentials of our constitutional system at least as it was under the conservative Supreme Court. A record section deals with citizenship, civil rights, the protective due-process-clauses of the national constitution, political parties and machinery, and the duties of voters. Here a courageous teacher has the opportunity to drive home the ideals of public service, public morality, the rule of law, and the duty of citizens to preserve the American way of life from dangers foreign and domestic.

Part III considers the legislative branch of government with

five chapters dealing with Congress, one on state legislatures, and one on municipal and local legislative bodies and functions. To this reviewer, this arrangement is rather confusing; but a teacher by selecting chapters can follow the older and better scheme of studying the federal government first, then the state and then the local system. In the same fashion Parts IV and V cover the executive and administrative processes from the White House to the town clerk, and the judiciary, national, state and local. An unusual amount of space is given to the relationship of state and federal government, to governmental relations to labor, transportation, communication, banking, currency, agriculture, social welfare, education, recreation, and relief.

Minor errors or differences of opinion might be noted, but on the whole it is a good book, reasonably liberal but not radical, sane, tolerant, and fairly detached politically. Each chapter is provided with questions and bibliography, and the appendix contains the Constitution.

RICHARD J. PURCELL.

Everyday Occupations, by Mildred A. Davey, Elizabeth M. Smith, and Theodore R. Myers. Boston: D. C. Heath and Company, 1941. Pp. xii + 372.

Youths in the last year of high school should be thinking of their occupational future. Graduation from high school turns a small percentage of students to college and toward the professions, but the bulk are catapulted into the world where they must earn a living. To this serious matter they have given little thought, and, in most cases, have had no experience and have only a superficial knowledge of non-saleable subjects. However, in years, in formation, and in understanding they should be ready to gain experience, learn the job which chance throws in their way, and find their future in some fashion. The schools should do more to prepare them for work as well as for democracy and citizenship. Domestic science, stenography, typing, drawing, mechanic arts, use of office machines should not be overlooked. A school should have counselors, a placement bureau, developed contacts with local employers. It owes aid to the graduate at the time of the sharpest test of his life when he goes out to seek his or her first job. Schools must not prepare children for jobs that ain't, as was the case during the depression.

Now, with the emergency program, there are jobs and there will be jobs until the economic crisis comes. It is to tell high school pupils of jobs in the various occupational levels that their forward-looking teachers have compiled this volume with the cooperative assistance of numerous leaders in business, trade and government.

Simply written, well illustrated, suggestive in the way of further materials and questions, the various chapters consider labor opportunities quite as much as high-hat managerial positions in agriculture, forestry, and fishing, mining, manufacturing, transportation, communication, trade, public service, hospital work, domestic and hotel service, and clerical occupations. Suggestions are practical. The reader must realize that there are few railroad presidents but innumerable track-walkers, that there are farm managers but more farm-hands, and that there are business executives but more tenders of machines.

Manual labor is less likely to be confined to the immigrants as in the past, for the sons of these immigrants are managing the country and business. The authors give advice, directly or between the lines, to the great range of callings, necessary education and preparation, and wage or salary levels. And this is done for girls as well as for boys, obviously with a realization that women are entering more and more employments, trades and professions with a lowered percentage of marriage, a decreasing birth rate, greater leisure time for married women, and a desire of employers for lower-paid workers so that they may take full advantage of minimum wage laws.

CLARA FICK PURCELL.

Helping Youth To Grow, by Rev. Joseph G. Kempf. Milwaukee: Bruce Publishing Company.

This volume deals with adolescent boys and girls. It is not written for them, however, but for those who are to help them grow up—for parents, teachers, and priests.

Such varied topics as the following are treated: attitudes towards parents and authority; stealing; cheating; religion; motives and values; conscience; scrupolosity; romanticism; association of the sexes; choice of a life state. Each topic is treated in a separate chapter and quite independently of the other topics. The author makes no claim to a unified and complete discussion

of the adolescent and his problems. His aim was rather to elaborate, from the Catholic viewpoint, such subjects as have not been given much attention by writers in the past.

Dr. Kempf writes interestingly and well. The reader will find his volume a practical one. He has made good use of his training in psychology and of his many contacts with young folks. It may be well to add that he does not deal exclusively with maladjusted individuals. Indeed it is the normal adolescent to whom he chiefly devotes his attention.

The author believes in modern youth. He thinks it can be helped and feels that it should be helped, and helped intelligently. He ends in an optimistic view. "Old fogies like ourselves, with a very deceptive memory," he says, "flatter ourselves that when we were young we were so much better, and we make life miserable for present-day youth by indicating we are homesick for what we call 'the good old days.' But somehow or other, while each generation thinks it was superior and the young people of the succeeding generation are 'going to the dogs,' these youngsters turn out as well as their forefathers did—and even better! For deep down youth is pure gold."

Rev. Edgar Schmiedeler, O.S.B.

Books Received

Educational

Cowley, Elizabeth Buchanan, Ph.D.; *Free Learning*. Boston: Bruce Humphries, Inc. Pp. 334. Price, $3.00.

Fell, Sister Marie Leonore, M.A.: *The Foundations of Nativism in American Textbooks, 1783-1860*. Washington, D. C.: The Catholic University of America Press. Pp. 259.

Studies in the History of Science. University of Pennsylvania Bicentennial Conference. Philadelphia: University of Pennsylvania Press. Pp. 123. Price, $1.50.

Tiegs, Ernest W., Ph.D.: *Mental Hygiene in Education*. New York: The Ronald Press Company. Pp. xiv + 418. Price, $2.75.

Wrenn, C. Gilbert, and Larsen, Robert P.: *Studying Effectively*. Stanford University, Calif.: Stanford University Press. Pp. 31.

Textbooks

Bisson, Isabel J., Editor: *As You Like It*. New York: Oxford University Press. Pp. 190.

Brown, Stuart Gerry: *We Hold These Truths.* Documents of American Democracy. New York: Harper & Brothers. Pp. 351. Price, $1.25.

Brown, Stuart Gerry, and Thomas, Wright: *Reading Poems.* New York: Oxford University Press. Pp. 781. Price, $2.75.

Bryson, Lyman, and Smith, Kerry: *Working for Democracy.* New York: The Macmillan Company. Pp. 425. Price, $1.32.

Eddy, Helen M., and Struble, Marguirette: *Écrivons.* Boston: D. C. Heath and Company. Pp. 256. Price, $1.28.

Ferrar, W. L., M.A., F.R.S.E.: *Algebra.* A Textbook of Determinants, Matrices, and Algebraic Forms. New York: Oxford University Press. Pp. 202.

Guyer, Foster Erwin, and Bovee, Arthur Gibbon, Editors: *Vingt Contes Favoris.* New York: Oxford University Press. Pp. 425. Price, $1.65.

Hagboldt, Peter: *Graded German Readers.* Books Eleven to Thirteen. Boston: D. C. Heath and Company. Pp. 221. Price, $1.20.

Kany, Charles E., and Dondo, Mathurin: *Intermediate French Conversation.* Boston: D. C. Heath and Company. Pp. 60. Price, $0.32.

Kollewyn, Henriette Roumiguière, Editor: *Les Trois Mousquetaires* par Alexandre Dumas. Boston: D. C. Heath and Company. Pp. 273. Price, $1.20.

McGuire, Edna, and Rogers, Don C.: *The Growth of Democracy.* New York: The Macmillan Company. Pp. 428. Price, $1.32.

O'Brien, Sister Mary Consilia, O.P., Ph.D.: *Christian Social Principles.* New York: P. J. Kenedy & Sons. Pp. xiv + 621. Price, $2.40.

Tuchock, Edna H.: *Trocitos Cómicos.* Boston: D. C. Heath and Company. Pp. 211. Price, $1.20.

Vail, Curtis C. D., Editor: *Graded German Short Stories.* New York: Oxford University Press. Pp. 240. Price, $1.25.

Warren, Virgil A., Ph.D. and Swain, James O., Ph.D., Editors: *El Héroe Por Guistavo Sánchez Galarraga.* New York: Oxford University Press. Pp. 157.

General

Blakely, Paul L., S.J.: *Then Jesus Said.* Simple Reflections on the Sunday and Feast Day Gospels. New York: The America Press. Pp. 140. Price, $1.50.

Callan, Very Rev. Charles J., O.P., S.T.M.: *The Parables of Christ*. New York: Joseph F. Wagner, Inc. Pp. 496. Price, $3.00.

Chetwood, Thomas B., S.J.: *Homeward Bound*. New York: Joseph F. Wagner, Inc. Pp. xiv + 280. Price, $1.75.

Doll, Louis William: *The History of Saint Thomas Parish, Ann Arbor*. Ann Arbor, Michigan: Ann Arbor Press. Pp. 291. Price, $2.50.

Gilbert, Dan: *The Mind of Christ*. The Danielle Publishers. Pp. 158. Price, $1.00.

Griffin, Alan F.: *Freedom-American Style*. New York: Henry Holt and Company. Pp. 184. Price, $0.80.

Hanley, James: *The Ocean*. New York: William Morrow & Company. Pp. 233. Price, $2.00.

Knight, Eric: *Lassie Come-Home*. Philadelphia: The John C. Winston Company. Pp. 248. Price, $2.00.

Lasance, Rev. F. X.: *The Beatitudes*. New York: Benziger Brothers, Inc. Pp. 176.

Learned, Ellin Craven: *Finding the Way*. A Tribute to His Eminence the Late Cardinal Merry Del Val. New York: Parish Visitors of Mary Immaculate. Pp. 107. Price, $1.00.

Low, Ruth Irma: *Maureen O'Day Songbird*. New York: Benziger Brothers, Inc. Pp. 122. Price, $1.25.

Reese, Gustave: *Music in the Middle Ages*. New York: W. W. Norton & Company. Pp. xvii + 502. Price, $5.00.

The National Catholic Library Association: *A Reading List for Catholics*. New York: The America Press, 53 Park Place. Pp. 124. Price, $0.25.

Pamphlets

A Book of Eucharistic Symbols. St. Paul, Minn.: Catechetical Guild, 128 East Tenth St. Pp. 32. Price, $0.25.

Dolan, Albert H., O.Carm.: *Half Way to Happiness*. Englewood, N. J.: Carmelite Press, 55 Demarest Ave. Pp. 32. Price, $0.10.

Dougherty, Rev. Daniel M.: *Catholic Child Guidance*. New York: The Paulist Press. 401 West 59th St. Pp. 47.

Novena to Saint John the Baptist. New York: The Sentinel Press, 194 East 76th St. Pp. 31.

O'Brien, Rev. John A., Ph.D., LL.D.: *The Ideal Marriage. How Achieve It?* New York: The Paulist Press. Pp. 16.

O'Toole, Rt. Rev. Msgr. George Barry, Ph.D., S.T.D.: *War and Conscription at the Bar of Christian Morals.* New York: The Catholic Worker Press. Pp. 90. Price, $0.15.

Scott, Rev. Martin J., S.J.: *Matthew, Mark, Luke, John. Were They Fooled?—Did They Lie?* New York: The America Press. Pp. 24. Price, $0.10.

Scott, Rev. Martin, S.J.: *They Said He Blasphemed—He Said He Was the Son of God.* New York: The America Press. Pp. 24. Price, $0.10.

Selected Broadcasts. Rev. Maurice S. Sheehy, Ph.D. Published in Cooperation with the Council for Democracy. Silver Springs, Md.: Cornelius Printing Company. Pp. x + 62.

Smith, Rev. William J., S.J.: *The Catholic Labor School.* New York: The Paulist Press. Pp. 32.

Through Death to Life (On Extreme Unction). Clyde, Mo.: Benedictine Convent of Perpetual Adoration. Pp. 65. Price, $0.10.

Treacy, Rev. Gerald C., S.J.: *Deal Honestly and Justly!* The Seventh and Tenth Commandments. New York: The Paulist Press. Pp. 31. Price, $0.05.

Treacy, Rev. Gerald C., S.J.: *Sex—Sacred and Sinful.* The Sixth and Ninth Commandments. New York: The Paulist Press. Pp. 31. Price, $0.05.